

ד'הי ב'מ
אחשורוש



Unit 3

מגילת אסתר

*The Story of
Esther*

A Model for Leadership
in Today's World

11th Grade:
Tarbut V' Torah
Curriculum on Prophecy
& Leadership



Name: _____

Mr. Zoppo

Directions: Think of a relative or person who did something before you were born or when you were very young that positively influences you until this day.

Big Ideas for this Unit

- The Story of Esther provides a model for Jewish survival and continuity in the Diaspora.
- Tension between the desire to be a part of the society and desire to be different is presented in the story.
- The tension between asceticism and isolation (a nation of priest) versus being engaged in the world (a light unto the nations).
- Every Generation has a Haman and an Amalek, thus the story of Esther is a transcendent story of Morality.
- The Story of Esther provides insights into assimilation, acculturation and Jewish Identity.
- The Story of Esther provides the first antecedents for Feminism
- The Story of Esther became a paradigm for later attempts of Genocide.
- The Story of Esther provides a new model for our conception of what it means to be a Prophet.
- The Story of Esther addresses the issue of Intermarriage.
- The Story of Esther is a lesson in the power of history influencing the actions of individuals in the future.

Essential Questions for the Unit

- How are our actions today affected by events of the past, how many choices do we really have?
- What is Evil? Does it Exist?
- Who was the real Feminist hero in the story: Vashti or Esther?
- Why does Mordecia refuse to bow?
- Why does Haman want to destroy all of Jewish people?
- Why does Vashti refuse to come before the King?
- Who is King Ashaveros?
- How does the Story of Esther differ from any other story in the Tanach? Where is Hashem's presence and involvement in the story?

Name: _____

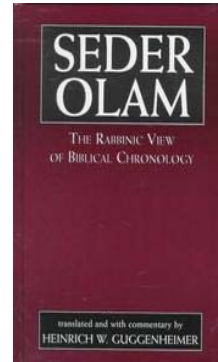
Tarbut V Torah

Spring 2009

How do we Know Esther is a Prophet?

סדר עולם רבה

Seder Olam Rabbah is the earliest post-exilic chronicle preserved in the Hebrew language. Tradition considers it to have been written about 160 CE by Yose b. Halafta, which is not unreasonable, but it was probably also supplemented and edited at a later period. In the Babylonian Talmud this chronicle is several times referred to simply as the "Seder Olam" and it is quoted as such by the more ancient Biblical commentators, including Rashi. http://en.wikipedia.org/wiki/Seder_Olam_Rabbah



Seder Olam is a rabbinic work of Midrash which is primarily concerned with explaining the chronology of creation and determining the dates and times for the events of Tanach. Furthermore, Seder Olam also contains a list of names of all the prophets in the Tanach.

Assignment #1: Directions: Circle ☐ the Names of the prophets you are familiar with or have heard of before. Put a square ☐ around the names of the prophets we have learned about this year.

- | | | | | |
|-----------|-----------|------------|-----------|------------|
| 1. Sarah | 2. Miriam | 3. Devorah | 4. Hannah | 5. Avigail |
| 6. Huldah | 7. Esther | | | |

Compilation of the male prophets:

- | | | | | |
|----------------------|---------------|----------------------|---------------------|---------------|
| 1. Avraham | 2. Yitzchak | 3. Jacob | 4. Moses | 5. Aaron |
| 6. Joshua | 7. Pinchas | 8. Elkanah | 9. Eli | 10. Samuel |
| 11. Gad | 12. Nossan | 13. King David | 14. King Solomon | 15. Aidoi |
| 16. Micha Ben Yamla | 17. Ovadiah | 18. Achiah Hashiloni | 19. Yehu Ben Hanani | |
| 20. Azaryah Ben Oded | 21. Hazi | 22. Eliezer | 23. Morishah | 24. Hoshea |
| 25. Amos | 26. Micha | 27. Elijah | 28. Elisha | 29. Yonah |
| 30. Yeshayahu | 31. Joel | 32. Nachum | 33. Habakuk | 34. Zephaniah |
| 35. Uriah | 36. Jeremiah | 37. Yehezkel | 38. Daniel | 39. Baruch |
| 40. Neriah | 41. Sharyah | 42. Machsiyah | 43. Hagai | 44. Zecharyah |
| 45. Malachi | 46. Mordechai | | | |

Seder Olam is a composition of the Tannaitic period. Take notes below in the space provided over the different time periods of Jewish Commentary. **Go and look up in the Encyclopedia Judaica the following periods of time and record notes over the periods. (Dates, Meaning of Name of the period, what were the text written, & some of the famous Rabbis of the period)**

Tannaim:	Amoraim:	Savoraim:	Geonim:	Rishonim:	Acharonim:
<u>Dates:</u>	<u>Dates:</u>	<u>Dates:</u>	<u>Dates:</u>	<u>Dates:</u>	<u>Dates:</u>
<u>Meaning:</u>	<u>Meaning:</u>	<u>Meaning:</u>	<u>Meaning:</u>	<u>Meaning:</u>	<u>Meaning:</u>
<u>Texts:</u>	<u>Texts:</u>	<u>Texts:</u>	<u>Texts:</u>	<u>Texts:</u>	<u>Texts:</u>
<u>Rabbis:</u>	<u>Rabbis:</u>	<u>Rabbis:</u>	<u>Rabbis:</u>	<u>Rabbis:</u>	<u>Rabbis:</u>

אסתר פרק א

Text of the Book of Esther: Chapter 1

1 Now it came to pass in the days of Ahasuerus--this is Ahasuerus who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces-- 2 that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the castle, 3 in the third year of his reign, he made a feast unto all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, being before him; 4 when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days. 5 And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days, in the court of the garden of the king's palace; 6 there were hangings of white, fine cotton, and blue, bordered with cords of fine linen and purple, upon silver rods and pillars of marble; the couches were of gold and silver, upon a pavement of green, and white, and shell, and onyx marble. 7 And they gave them drink in vessels of gold--the vessels being diverse one from another--and royal wine in abundance, according to the bounty of the king. 8 And the drinking was according to the law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. 10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Bizzetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king, 11 to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. 12 But the queen Vashti refused to come at the king's commandment by the chamberlains; therefore was the king very wroth, and his anger burned in him.

א וַיְהִי, בַּיָּמִים אֲחַשְׁוֵרוֹשׁ: הוּא
אֲחַשְׁוֵרוֹשׁ, הַמֶּלֶךְ מֵהָדוּ וְעַד-כוּשׁ--
שֶׁבַע וְעֶשְׂרִים וּמֵאָה, מְדִינָה ב. בַּיָּמִים,
הָהֵם--כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ, עַל כִּסֵּא
מַלְכוּתוֹ, אֲשֶׁר, בְּשׁוּשַׁן הַבִּירָה ג. בַּשָּׁנָה
שְ�לֹשׁ, לְמַלְכוֹ, עָשָׂה מִשְׁתֵּה, לְכָל-עָרָיו
וְעַבְדָּיו: חֵיל פָּרֶס וּמְדִי, הַפְּרָתִּים וְשָׂרֵי
הַמְּדִינֹת--לִפְנָיו ד. בַּהֲרָא תו, אֶת-
עֲשָׂר כְּבוֹד מַלְכוּתוֹ, וְאֶת-יָקָר, תִּפְאָרֶת
גְּדוּלָתוֹ; יָמִים רַבִּים, שְׂמוֹנִים וּמֵאֵת יוֹם .
ה וּבְמִלּוֹאת הַיָּמִים הָאֵלֶּה, עָשָׂה הַמֶּלֶךְ
לְכָל-הָעָם הַנִּמְצָאִים בְּשׁוּשַׁן הַבִּירָה
לְמַגְדוֹל וְעַד-קֶטָן מִשְׁתֵּה--שֶׁבַעַת יָמִים:
בַּחֲצַר, גִּנַּת בֵּיתֵן הַמֶּלֶךְ ו. חוֹר כְּרָפֶס
וּתְכֵלֶת, אֲחוּזֵי בַחֲבָלִי-בוּץ וְאַרְגָּמָן, עַל-
גְּלִילֵי כֶסֶף, וְעַמּוּדֵי זָשׁ; מִטּוֹת זָהָב
וְכֶסֶף, עַל רֹצֶפֶת בַּהֲט-וְשֵׁשׁ--וְדָר
וְסִי חֶרֶת ז. וְהַשְׁקוֹת בַּכְּלִי זָהָב, וְכֵלִים
מִכֵּלִים שׁוֹנִים; וַיֵּין מַלְכוּת רַב, כִּיד
הַמֶּלֶךְ ח. וְהַשְׁתִּיָּה כֶדֶת, אִין אִיֶּס: כִּי-
כֵן יִסַּד הַמֶּלֶךְ, עַל כָּל-רַב בֵּיתוֹ--לַעֲשׂוֹת,
כְּרָצוֹן אִישׁ-וְאִישׁ.

ט גַּם וַשְׁתִּי הַמַּלְכָּה, עָשָׂתָה מִשְׁתֵּה
נָשִׁים--בֵּית, הַמַּלְכוּת, אֲשֶׁר, לְמֶלֶךְ
אֲחַשְׁוֵרוֹשׁ י. בַּיּוֹם, הַשְּׁבִיעִי, כְּטוֹב לֵב-
הַמֶּלֶךְ, בִּיָּין--אָמַר לְמַהוּמָן בִּזְתָּא חֲרָבוּנָא
בַּגְּתָא וְאַבְגְּתָא, זֶתָר וְכֶרֶפֶס, שֶׁבַעַת
הַסְרִיסִים, הַמְשָׁרְתִּים אֶת-פְּנֵי הַמֶּלֶךְ
אֲחַשְׁוֵרוֹשׁ יא לְהַבִּיא אֶת-וַשְׁתִּי
הַמַּלְכָּה, לִפְנֵי הַמֶּלֶךְ--בְּכֶתֶר מַלְכוּת:
לְהַרְאוֹת הָעָמִים וְהַשָּׂרִים אֶת-יָפְיָהּ, כִּי-
טוֹבֶת מִרְאָה הִיא יב וּתְמָאֵן הַמַּלְכָּה
וַשְׁתִּי, לְבוֹא בְּדָבָר הַמֶּלֶךְ, אֲשֶׁר, כִּיד
הַסְרִיסִים; וַיִּקְצֹץ הַמֶּלֶךְ מָא ד, וְחֻמָּתוֹ
בְּעֶרְהָ בּו.

13 Then the king said to the wise men, who knew the times--for so was the king's manner toward all that knew law and judgment; 14 and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat the first in the kingdom: 15 'What shall we do unto the queen Vashti according to law, forasmuch as she hath not done the bidding of the king Ahasuerus by the chamberlains?'

16 And Memucan answered before the king and the princes: 'Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples, that are in all the provinces of the king Ahasuerus. 17 For this deed of the queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it will be said: The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. 18 And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes.

So will there arise enough contempt and wrath. 19 If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and that the king give her royal estate unto another that is better than she. 20 And when the king's decree which he shall make shall be published throughout all his kingdom, great though it be, all the wives will give to their husbands honour, both to great and small.' 21 And the word pleased the king and the princes; and the king did according to the word of Memucan; 22 for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and speak according to the language of his people.

יג וַיֹּאמֶר הַמֶּלֶךְ, לַחֲכָמִים יִדְעִי הָעֵתִים: כִּי-כֹן, דְּבַר הַמֶּלֶךְ, לִפְנֵי, כָּל-יִדְעֵי דָת וְדִין. יד וְהָקָר בִּלְיוֹ, פֶּרְשָׁנָא שֶׁתָּר אֲדַמְתָּא תַרְשִׁישׁ, מֶרֶס מֶרְסָנָא, מְמוּכָן--שִׁבְעַת שְׁרֵי פָרְס וּמְדִי, רֹאִי פְנֵי הַמֶּלֶךְ, הֵי שְׂבָיִם רֹאשׁ נָה, בְּמַלְכוּת. טו כָּדָת, מַה-לַּעֲשׂוֹת, בְּמַלְכָּה, וְשִׁתִּי--עַל אֲשֶׁר לֹא-עָשְׂתָה, אֶת-מֶאֱמַר הַמֶּלֶךְ אַחֲשֵׁירוּשׁ, בֵּיד, הַסֵּרִיסִים.

טז וַיֹּאמֶר מוּמְכָן (מְמוּכָן), לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים, לֹא עַל-הַמֶּלֶךְ לְבַדּוֹ, עֲוֹתָהּ וְשִׁתִּי הַמַּלְכָּה: כִּי עַל-כָּל-הַשָּׂרִים, וְעַל-כָּל-הָעַמִּים, אֲשֶׁר, בְּכָל-מְדִינוֹת הַמֶּלֶךְ אַחֲשֵׁירוּשׁ. יז כִּי-יֵצֵא דְבַר-הַמַּלְכָּה עַל-כָּל-הַנָּשִׁים, לְהַבְזוֹת בַּעֲלֵיהֶן בְּעֵינֵיהֶן: בְּאֶמְרָם, הַמֶּלֶךְ אַחֲשֵׁירוּשׁ אָמַר לְהַבִּיא אֶת-וְשִׁתִּי הַמַּלְכָּה לִפְנֵי--וְלֹא-בָאָה. יח וְהַיּוֹם הַזֶּה תִּאֲמַרְנָה שְׂרוֹת פָּרְס-וּמְדִי, אֲשֶׁר שָׁמְעוּ אֶת-דְּבַר הַמַּלְכָּה, לֵכֵךְ לִי, שְׂרֵי הַמֶּלֶךְ; וְכַדִּי, בְּזִיוֹן וְקֶצֶף.

יט אִם-עַל-הַמֶּלֶךְ טוֹב, יֵצֵא דְבַר-מַלְכוּת מִלִּפְנֵי, וַיִּכְתֹּב בְּדַתִּי פָרְס-וּמְדִי, וְלֹא יַעֲבוֹר: אֲשֶׁר לֹא-תִבּוֹא וְשִׁתִּי, לִפְנֵי הַמֶּלֶךְ אַחֲשֵׁירוּשׁ, וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ, לְרַעְיוֹתָהּ הַטּוֹבָה מִמֶּנָּה. כ וְנִשְׁמַע פְּתָגָם הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ, כִּי רַבָּה הִיא; וְכָל-הַנָּשִׁים, יִתְּנוּ יָקָר לְבַעֲלֵיהֶן--לְמַגְדוֹל, וְעַד-קָטָן. כא וַיִּיטֹב, הַדְּבָר, בְּעֵינֵי הַמֶּלֶךְ, וְהַשָּׂרִים; וַיַּעַשׂ הַמֶּלֶךְ, כְּדִבְרֵי מְמוּכָן. כב וַיִּשְׁלַח סָפָרִים, אֶל-כָּל-מְדִינוֹת הַמֶּלֶךְ--אֶל-מְדִינָהּ וּמְדִינָהּ כְּכַתְּבָהּ, וְאֶל-עַם וְעַם כָּלִשׁוֹנוֹ: לְהִיּוֹת כָּל-אִישׁ שֹׁרֵר בְּבֵיתוֹ, וּמַדְבֵּר כְּלָשׁוֹן עַמּוֹ.

Esther Chapter 2

1 After these things, when the wrath of king Ahasuerus was assuaged, he remembered Vashti, and what she had done, and what was decreed against her. 2 Then said the king's servants that ministered unto him: 'Let there be sought for the king young virgins fair to look on; 3 and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the castle, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their ointments be given them; 4 and let the maiden that pleaseth the king be queen instead of Vashti.' And the thing pleased the king; and he did so.

5 There was a certain Jew in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite, 6 who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7 And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter. 8 So it came to pass, when the king's commandment and his decree was published, and when many maidens were gathered together unto Shushan the castle, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ointments, with her portions, and the seven maidens, who were meet to be given her out of the king's house; and he advanced her and her maidens to the best place in the house of the women. 10 Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not tell it.

אסתר פרק ב

א אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, כָּשׁׁךְ, חַמַּת
הַמֶּלֶךְ אֲחֻשְׁרוּשׁ--זָכַר אֶת-וַשְׁתִּי וְאֶת
אֲשֶׁר-עָשְׂתָהּ, וְאֶת אֲשֶׁר-נִגְזַר עָלֶיהָ.
ב וַיֹּאמְרוּ נְעָרֵי-הַמֶּלֶךְ, מְשֻׁרְתָיו:
יִבְקְשׁוּ לַמֶּלֶךְ נְעֻרוֹת בְּתוּלוֹת, טוֹבוֹת
מִרְאָה. ג וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים, בְּכָל-
מְדִינֹת מְלָכוֹתוֹ, וַיִּקְבְּצוּ אֶת-כָּל-נְעָרָה-
בְּתוּלָה טוֹבַת מִרְאָה אֶל-שׁוּשַׁן הַבִּירָה
אֶל-בֵּית הַנָּשִׁים, אֶל-יַד הַגָּא סָרִיס הַמֶּלֶךְ
שׁ מֵר הַנָּשִׁים; וַנָּתוֹן, תְּמַרְקִיָּהוּ ד.
וְהַנְּעָרָה, אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ--
תִּמְלֹךְ, תַּחַת וַשְׁתִּי; וַיִּטֵּב הַדָּבָר בְּעֵינֵי
הַמֶּלֶךְ, וַיַּעַשׂ כֵּן.

ה אִישׁ יְהוּדִי, הָיָה בְּשׁוּשַׁן הַבִּירָה; וּשְׁמוֹ
מֹרְדֵכַי, בֶּן יָאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ--אִישׁ
יְמִינִי. ו אֲשֶׁר הִגְלָה, מִירוּשָׁלַיִם, עִם-
הַגָּלָה אֲשֶׁר הִגְלָתָהּ, עִם יְכָנְיָה מֶלֶךְ-
יְהוּדָה--אֲשֶׁר הִגְלָה, נְבוּכַדְנֶצַּר מֶלֶךְ
בָּבֶל. ז וַיְהִי אִמּוֹן אֶת-הַדָּסָה, הִיא אֶסְתֵּר
בַּת-דָּוִד--כִּי אִין לָהּ, אָב וְאָם; וְהַנְּעָרָה
יָפֶת-תִּיאָר, וְטוֹבַת מִרְאָה, וּבָמוֹת אָבִיהָ
וְאִמָּהּ, לְקַחָהּ מִרְדֵּכַי לֹו לְבַת.
ח וַיְהִי, בְּהַשְׁמַע דְּבַר-הַמֶּלֶךְ וְדָתוֹ,
וּבְהַקְבִּץ נְעֻרוֹת רַבּוֹת אֶל-שׁוּשַׁן הַבִּירָה,
אֶל-יַד הַגָּי; וַתִּלְקַח אֶסְתֵּר אֶל-בֵּית
הַמֶּלֶךְ, אֶל-יַד הַגָּי שׁ מֵר הַנָּשִׁים.

ט וַתִּיטֵב הַנְּעָרָה בְּעֵינָיו, וַתַּשָּׂא חֶסֶד
לְפָנָיו, וַיְבַהֵל אֶת-תְּמַרְקִיָּה וְאֶת-מְנוּחָה
לְתַת לָהּ, וְאֶת שִׁבְעַת הַנְּעֻרוֹת הָרֵאשִׁיּוֹת
לְתַת-לָהּ מִבֵּית הַמֶּלֶךְ; וַיִּשְׁנֶנָּה וְאֶת-
נְעֻרוֹתֶיהָ לְטוֹב, בֵּית הַנָּשִׁים.
י ל' א-הִגִּידָה אֶסְתֵּר, אֶת-עֲמָהּ וְאֶת-
מוֹלְדָתָהּ: כִּי מִרְדֵּכַי צִוָּה עָלֶיהָ, אֲשֶׁר
ל' א-תִּגִּיד.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her. 12 Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months--for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odors, and with other ointments of the women-- 13 when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house. 14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name. 15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. 16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. 18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king. 19 And when the virgins were gathered together the second time, and Mordecai sat in the king's gate-- 20 Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him

יא ובכל-יום ויום--מִרְדֵּכַי מִתְהַלֵּךְ, לִפְנֵי חֲצַר בֵּית-הַנָּשִׁים: לְדַעַת אֶת-שְׁלוֹם אֶסְתֵּר, וּמַה-יַּעֲשֶׂה בָּהּ. יב וּבִהְגִיעַ תֹּר נִעְרָה וְנִעְרָה לְבוֹא אֶל-הַמֶּלֶךְ אַחֲשֵׁירוּשׁ, מִקֵּץ הַיּוֹת לָהּ כַּדַּת הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ--כִּי כֵן יִמְלֹאוּ, יְמֵי מְרוּקִיהֶן: שִׁשָּׁה חֳדָשִׁים, בְּשֶׁמֶן הַמֶּר, וְשִׁשָּׁה חֳדָשִׁים בְּבִשְׂמִים, וּבִתְמָרוֹקֵי הַנָּשִׁים. יג וּבָזָה, הַנִּעְרָה בָּאָה אֶל-הַמֶּלֶךְ--אֶת כָּל-אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ, לְבוֹא עִמָּהּ, מִבֵּית הַנָּשִׁים, עַד-בֵּית הַמֶּלֶךְ. יד בַּעֲרֹב הָיָא בָּאָה, וּבִבְקָר הָיָא שָׁבָה אֶל-בֵּית הַנָּשִׁים שְׁנֵי, אֶל-יָד שַׁעֲשֻׁגַּז סְרִיס הַמֶּלֶךְ, שֶׁמֶר הַפִּילִגְשִׁים: לֹא-תָבוֹא עוֹד אֶל-הַמֶּלֶךְ, כִּי אִם-חִפְצָן בָּהּ הַמֶּלֶךְ וְנִקְרְאָה בָּשֵׁם. טו וּבִהְגִיעַ תֹּר-אֶסְתֵּר בֵּת-אֲבִיחַיִל דִּד מִרְדֵּכַי אֲשֶׁר לָקַח-לוֹ לְבַת לְבוֹא אֶל-הַמֶּלֶךְ, לֹא בִקְשָׁה דָּבָר--כִּי אִם אֶת-אֲשֶׁר יֹאמַר הִגִּי סְרִיס-הַמֶּלֶךְ, שֶׁמֶר הַנָּשִׁים; וַתְּהִי אֶסְתֵּר נִשְׂאֵת חֹן, בְּעֵינֵי כָל-רָאִיָּה. טז וַתִּלְקַח אֶסְתֵּר אֶל-הַמֶּלֶךְ אַחֲשֵׁירוּשׁ, אֶל-בֵּית מַלְכוּתוֹ, בַּח דָּשׁ הָעֲשִׁירִי, הוּא-חֹדֶשׁ טֵבֵת--בִּשְׁנַת-שִׁבְעָה, לְמַלְכוּתוֹ.

יז וַיֵּאָהֱב הַמֶּלֶךְ אֶת-אֶסְתֵּר מִכָּל-הַנָּשִׁים, וַתִּשָּׂא-חֹן וְחֹסֶד לִפְנֵיו מִכָּל-הַבָּתוּלוֹת; וַיִּשֶׂם כֶּתֶר-מַלְכוּת בָּרֹאשָׁהּ, וַיְמַלִּיכָהּ תַּחַת וְשֵׁתִי. יח וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֶּה גָדוֹל, לְכָל-שָׂרָיו וְעַבְדָּיו--אֶת, מִשְׁתֶּה אֶסְתֵּר; וַהֲנִיחָהּ לְמַדִּינוֹת עֲשֶׂה, וַיִּתֵּן מִשְׁאֵת כִּיד הַמֶּלֶךְ. יט וּבִהְקִבֵּץ בָּתוּלוֹת, שְׁנִיָּת; וּמִרְדֵּכַי, יָשָׁב בְּשַׁעַר-הַמֶּלֶךְ. כ אֵין אֶסְתֵּר, מַגִּדַת מוֹלַדְתָּהּ וְאֶת-עַמָּהּ, כְּאֲשֶׁר צִוָּה עָלֶיהָ, מִרְדֵּכַי; וְאֶת-מֵאֲמַר מִרְדֵּכַי אֶסְתֵּר עָשָׂה, כְּאֲשֶׁר הִצִּיתָהּ בְּאִמְנָה אֶתוֹ.

21 in those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the door, were wroth, and sought to lay hands on the king Ahasuerus. 22 And the thing became known to Mordecai, who told it unto Esther the queen; and Esther told the king thereof in Mordecai's name. 23 And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles before the king.

Esther Chapter 3

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. 2 And all the king's servants, that were in the king's gate, bowed down, and prostrated themselves before Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor prostrated himself before him. 3 Then the king's servants, that were in the king's gate, said unto Mordecai: 'Why transgressest thou the king's commandment?' 4 Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew. 5 And when Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath. 6 But it seemed contemptible in his eyes to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. 7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

כא בַּיָּמִים הָהֵם, וּמֶרְדֵּכַי יוֹשֵׁב בְּשַׁעַר-
הַמֶּלֶךְ; קָצַף בְּגִתּוֹ וְתֶרֶשׁ שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ,
מִשְׁמַרְטֵי הַסֵּף, וַיִּבְקְשׁוּ לְשַׁלֹּחַ יָד, בַּמֶּלֶךְ
אֲחֻשׁוֹרָשׁ. כב וַיִּנְדַּע הַדָּבָר לְמֶרְדֵּכַי, וַיִּגֵּד
לְאֶסְתֵּר הַמַּלְכָּה; וְתֵּן אָמַר אֶסְתֵּר לְמֶלֶךְ,
בְּשֵׁם מֶרְדֵּכַי. כג וַיִּבְקֶשׁ הַדָּבָר וַיִּמָּצֵא,
וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ; וַיִּכְתֹּב, בְּסֵפֶר דְּבָרֵי
הַיָּמִים--לִפְנֵי הַמֶּלֶךְ.

אסתר פרק ג

א אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, גָּדַל הַמֶּלֶךְ
אֲחֻשׁוֹרָשׁ אֶת-הָמָן בֶּן-הַמִּדְיָא הָאֲגָגִי--
וַיִּנְשְׂאֵהוּ; וַיֵּשֶׁם, אֶת-כִּסְאוֹ, מֵעַל, כָּל-
הַשָּׂרִים אֲשֶׁר אִתּוֹ. ב וְכָל-עַבְדֵי הַמֶּלֶךְ
אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ, כִּרְעִים וּמִשְׁתַּחֲוִים
לְהָמָן--כִּי-בֹן, צִוָּה-לוֹ הַמֶּלֶךְ; וּמֶרְדֵּכַי--לֹא
יִכְרַע, וְלֹא יִשְׁתַּחֲוֶה. ג וַיֹּאמְרוּ עַבְדֵי
הַמֶּלֶךְ, אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ--לְמֶרְדֵּכַי: מַדּוּעַ
אַתָּה עוֹבֵר, אֶת מִצְוַת הַמֶּלֶךְ. ד וַיְהִי,
בְּאִמְרָם (כְּאִמְרָם) אֵלָיו יוֹם יוֹם, וְלֹא
שָׁמַע, אֲלֵיהֶם; וַיִּגִּדּוּ לְהָמָן, לְרֹאוֹת הִיעָמְדוֹ
דְּבָרֵי מֶרְדֵּכַי--כִּי-הִגִּיד לָהֶם, אֲשֶׁר-הוּא
יְהוּדִי. ה וַיֵּרָא הָמָן--כִּי-אִין מֶרְדֵּכַי, כִּרְעַ
וּמִשְׁתַּחֲוֶה לוֹ; וַיִּמְלֵא הָמָן, חֲמָה. ו וַיִּבֹּז
בְּעֵינָיו, לְשַׁלֹּחַ יָד בְּמֶרְדֵּכַי לְבַדּוֹ--כִּי-הִגִּידוּ
לוֹ, אֶת-עַם מֶרְדֵּכַי; וַיִּבְקֶשׁ הָמָן, לְהַשְׁמִיד
אֶת-כָּל-הַיְּהוּדִים אֲשֶׁר בְּכָל-מְלָכוֹת
אֲחֻשׁוֹרָשׁ--עַם מֶרְדֵּכַי. ז בַּחֹדֶשׁ הָרִאשׁוֹן,
הוּא-חֹדֶשׁ נִיסָן, בְּשָׁנַת שְׁתֵּים עָשָׂרָה, לְמֶלֶךְ
אֲחֻשׁוֹרָשׁ: הַפִּיל פּוֹר הוּא הַגּוֹרֵל לִפְנֵי הָמָן,
מִיּוֹם לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שָׁנִים-עֶשְׂרִים--
הוּא-חֹדֶשׁ אָדָר.

8 And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them. 9 If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries.' 10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman: 'The silver is given to thee, the people also, to do with them as it seemeth good to thee.' 12 Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written, according to all that Haman commanded, unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. 13 And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. 14 The copy of the writing, to be given out for a decree in every province, was to be published unto all peoples, that they should be ready against that day. 15 The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the castle; and the king and Haman sat down to drink; but the city of Shushan was perplexed.

ח וַיֹּאמֶר הָמָן, לַמֶּלֶךְ אַחֲשֵׁרוּשׁ--יִשְׁנֹו עַם-
אֶחָד מִפְּזֹר וּמִפֶּרֶד בֵּין הָעַמִּים, בְּכָל לְ
מְדִינֹות מְלִכּוּתֶךָ; וְנִדְתִּיהֶם שְׁנוֹת מִכָּל-עַם,
וְאֶת-דִּתֵּי הַמֶּלֶךְ אֵינָם עֹשִׂים, וְלַמֶּלֶךְ אֵין-
שׁוֹה, לְהַנִּיחָם. ט אִם-עַל-הַמֶּלֶךְ טוֹב, יִכְתֹּב
לְאַבְדָּם; וְעֲשֶׂת אֲלָפִים כֶּסֶף-כֶּסֶף, אֲשַׁקּוּל
עַל-יָדֵי עֹשֵׂי הַמֶּלָּאכָה, לְהָבִיא, אֶל-גִּנְזֵי
הַמֶּלֶךְ. י וַיִּסֶּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ, מֵעַל יָדוֹ;
וַיִּתְּנָהּ, לְהָמָן בֶּן-הַמְדַּתָּא הָאֲגָגִי--צָרָר
הַיְּהוּדִים.

יא וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן, הַכֶּסֶף נָתַן לְךָ;
וְהָעַם, לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ. יב וַיִּקְרָאוּ
סְפָרֵי הַמֶּלֶךְ בַּח דָּש הָרִאשׁוֹן, בַּשְּׁלוּשָׁה
עֶשְׂרֵי יוֹם בּוֹ, וַיִּכְתֹּב כָּל-אִשֶּׁר-צָוָה הָמָן אֶל
אַחֲשֵׁדֶרְפָּנִי-הַמֶּלֶךְ וְאֶל-הַפַּחוֹת אֲשֶׁר עַל-
מְדִינָה וּמְדִינָה וְאֶל-שָׂרֵי עַם וְעַם, מְדִינָה
וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל-שְׁנוֹנוֹ: בָּשֵׁם
הַמֶּלֶךְ אַחֲשֵׁרוּשׁ שׁ נִכְתָּב, וְנִחְתָּם בְּטַבַּעַת
הַמֶּלֶךְ. יג וַיִּנְשְׁלוּחַ סְפָרִים בְּיַד הָרָצִים, אֶל-
כָּל-מְדִינֹות הַמֶּלֶךְ--לְהַשְׁמִיד לְהָרֹג וּלְאַבֵּד
אֶת-כָּל-הַיְּהוּדִים מִנְּעֹר וְעַד-זָקֵן טָף וְנָשִׁים
בְּיוֹם אֶחָד, בַּשְּׁלוּשָׁה עֶשְׂרֵי לַח דָּש שְׁנֵים-
עֶשְׂרֵי הוּא-ח דָּש אֶדְר; וּשְׁלָלָם, לְבוֹז. יד
פִּתְשָׁגֹן הַכֶּתֶב, לְהַנִּיחַ דֵּת בְּכָל-מְדִינָה
וּמְדִינָה, גָּלוּי, לְכָל-הָעַמִּים--לְהִיּוֹת עֲתִידִים,
לְיוֹם הַזֶּה. טו הָרָצִים יֵצְאוּ דְחוּפִים, בְּדָבָר
הַמֶּלֶךְ, וְהִדֵּת נִתְּנָה, בְּשׁוֹשׁן הַבִּירָה; וְהַמֶּלֶךְ
וְהָמָן יָשְׁבוּ לִשְׁתּוֹת, וְהָעִיר שׁוֹשׁן נְבוּכָה.

Esther Chapter 4

1 Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; 2 and he came even before the king's gate; for none might enter within the king's gate clothed with sackcloth. 3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. 4 And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly pained; and she sent raiment to clothe Mordecai; and to take his sackcloth from off him; but he accepted it not. 5 Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. 6 So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. 7 And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. 8 Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people. 9 And Hathach came and told Esther the words of Mordecai. 10 Then Esther spoke unto Hathach, and gave him a message unto Mordecai: 11 'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden scepter, that he may live; but I have not been called to come in unto the king these thirty days.' 12 And they told to Mordecai Esther's words.

אסתר פרק ד

א ומרדכי, ידע את-כל-אשר נעשה, ויקרע
מרדכי את-בגדיו, וילבש שק ואפר; ויצא
בתוך העיר, ויזעק וזעקה גדולה ומרה. ב
ויבוא, עד לפני שער-המלך: כי אין לבוא
אל-שער המלך, בלבוש שק. ג ובכל-מדינה
ומדינה, מקום אשר דבר-המלך ודתו מגיע--
אבל גדול ליהודים, וצום ובכי ומספד; שק
ואפר, יצע לרבים. ד ותבואינה (ותבואנה)
נערות אסתר וסריסה, ויגידו לה, ותתחלחל
המלכה, מאד; ותשלח בגדים להלביש את-
מרדכי, ולהסיר שקו מעליו--ולא קבל. ה
ותקרא אסתר להתך מסריסי המלך, אשר
העמיד לפניה, ותצוהו, על-מרדכי--לדעת
מה-זה, ועל-מה-זה. ו ויצא התך, אל-
מרדכי--אל-רחוב העיר, אשר לפני שער-
המלך. ז ויגד-לו מרדכי, את כל-אשר
קרהו; ואת פרשת הפספס, אשר אמר המן
לשקול על-גנזי המלך ביהודיים (ביהודים)--
לאבדם. ח ואת-פתשגן כתב-הדת אשר-
נתן בשושן להשמידם, נתן לו--להראות
את-אסתר, ולהגיד לה; ולצוות עליה, לבוא
אל-המלך להתחנן-לו ולבקש מלפניו--על-
עמה. ט ויבוא, התך; ויגד לאסתר, את
דברי מרדכי. י ותאמר אסתר להתך,
ותצוהו אל-מרדכי. יא כל-עבדי המלך
ועם-מדינות המלך ידעים, אשר כל-איש
ואשה אשר יבוא-אל-המלך אל-החצר
הפנימית אשר ל'א-יקרא אחת דתו להמית,
לבד מאשר יושיט-לו המלך את-שרביט
הזהב, וחי; ואני, ל'א נקראתי לבוא אל-
המלך--זה, שלוש יום. יב ויגידו
למרדכי, את דברי אסתר.

13 Then Mordecai bade them to return answer unto Esther: 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?' 15 Then Esther bade them return answer unto Mordecai: 16 'Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.' 17 So Mordecai went his way, and did according to all that Esther had commanded him.

Esther Chapter 5

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter.

3 Then said the king unto her: 'What wilt thou, queen Esther? for whatever thy request, even to the half of the kingdom, it shall be given thee.' 4 And Esther said: 'If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.' 5 Then the king said: 'Cause Haman to make haste, that it may be done as Esther hath said.' So the king and Haman came to the banquet that Esther had prepared.

יג וַיֹּאמֶר מָרְדֳּכַי, לְהָשִׁיב אֶל-אֶסְתֵּר: אֵל-תִּדְמִי בְנִפְשֶׁךָ, לְהַמְלִיט בֵּית-הַמֶּלֶךְ מִכָּל-הַיְּהוּדִים. יד כִּי אִם-הִחָרַשׁ תִּחְרִישִׁי, בַּעַת הַזֶּה אַת--כָּרוּחַ וְהַצֵּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר, וְאַתָּה וּבֵית-אָבִיךָ תֵּאבְדוּ; וּמִי יוֹדֵעַ--אִם-לָעֵת כֹּז אַת, הַגָּעַת לַמְּלָכוּת. טו וְתֹאמַר אֶסְתֵּר, לְהָשִׁיב אֶל-מָרְדֳּכַי. טז לֶךְ כְּנוֹס אֶת-כָּל-הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשָׁן, וְצוּמוּ עָלַי וְעַל-תְּאֲכִלוּ וְעַל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם--גַּם-אֲנִי וְנָעֲרַתִּי, אֲצוּם כֹּן; וּבָכֹן אָבוֹא אֶל-הַמֶּלֶךְ, אֲשֶׁר לֹא-כֹדֶת, וְכֹאֲשֶׁר אֲבִדְתִּי, אֲבִדְתִּי. יז וַיַּעַבֵּר, מָרְדֳּכַי; וַיַּעַשׂ, כְּכֹל אֲשֶׁר-צִוְתָהּ עָלָיו אֶסְתֵּר.

אסתר פרק ה

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, וַתִּלְבַּשׁ אֶסְתֵּר מְלָכוּת, וַתַּעֲמֹד בַּחֲצַר בֵּית-הַמֶּלֶךְ הַפְּנִימִית, נֹכַח בֵּית הַמֶּלֶךְ; וְהַמֶּלֶךְ יוֹשֵׁב עַל-כִּסֵּא מְלָכוּתוֹ, בַּבַּיִת הַמְּלָכוּת, נֹכַח, פֶּתַח הַבַּיִת.

ב וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת-אֶסְתֵּר הַמְּלָכָה, עֹמֶדֶת בַּחֲצַר--וַנִּשְׁאַף חָן, בְּעֵינָיו; וַיּוֹשֵׁט הַמֶּלֶךְ לְאֶסְתֵּר, אֶת-שֵׁרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ, וַתִּקְרַב אֶסְתֵּר, וַתִּגַּע בְּרֹאשׁ הַשֵּׁרְבִיט.

ג וַיֹּאמֶר לָהּ הַמֶּלֶךְ, מַה-לָּךְ אֶסְתֵּר הַמְּלָכָה; וּמַה-בִּקְשָׁתְךָ עַד-חֲצֵי הַמְּלָכוּת, וַיִּנָּתֶן לָהּ.

ד וְתֹאמַר אֶסְתֵּר, אִם-עַל-הַמֶּלֶךְ טוֹב--יָבוֹא הַמֶּלֶךְ וְהָמֶן הַיּוֹם, אֶל-הַמִּשְׁתֶּה אֲשֶׁר-עָשִׂיתִי לוֹ. ה וַיֹּאמֶר הַמֶּלֶךְ--מִהְרֵי אֶת-הָמֶן, לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר; וַיָּבֹא הַמֶּלֶךְ וְהָמֶן, אֶל-הַמִּשְׁתֶּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר.

6 And the king said unto Esther at the banquet of wine: 'Whatever thy petition, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed.' 7 Then answered Esther, and said: 'My petition and my request is-- 8 if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request-- let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.' 9 Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, Haman was filled with wrath against Mordecai.

10 Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. 11 And Haman recounted unto them the glory of his riches, and the multitude of his children, and everything as to how the king had promoted him, and how he had advanced him above the princes and servants of the king. 12 Haman said moreover: 'Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. 13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.'

14 Then said Zeresh his wife and all his friends unto him: 'Let a gallows be made of fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet.' And the thing pleased Haman; and he caused the gallows to be made.

וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר בְּמִשְׁתֵּה הַיַּיִן, מַה-
שְּׂאֵלָתְךָ וְיָנִיתִי לָךְ; וּמַה-בְּקִשְׁתְּךָ עַד-חֲצִי
הַמַּלְכוּת, וְתַעֲשֶׂה. ז. וְתַעַן אֶסְתֵּר, וְתֹאמַר:
שְׂאֵלָתִי, וּבְקִשְׁתִּי. ח. אִם-מִצָּאתִי חֵן בְּעֵינֵי
הַמֶּלֶךְ, וְאִם-עַל-הַמֶּלֶךְ טוֹב, לָתֵת אֶת-
שְׂאֵלָתִי, וְלַעֲשׂוֹת אֶת-בְּקִשְׁתִּי--יָבוֹא הַמֶּלֶךְ
וְהָמָן, אֶל-הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם, וּמָחָר
אֶעֱשֶׂה, כַּדְּבַר הַמֶּלֶךְ. ט. וַיֵּצֵא הָמָן בַּיּוֹם
הַהוּא, שְׂמִיחַ וְטוֹב לֵב; וּכְרָאוֹת הָמָן אֶת-
מָרְדֳּכָי בִּשְׁעַר הַמֶּלֶךְ, וְלֹא-קָם וְלֹא-יָזַע
מִמֶּנּוּ--וַיִּמָּלֵא הָמָן עַל-מָרְדֳּכָי, חֲמָה.

י. וַיִּתְאַפֵּק הָמָן, וַיָּבוֹא אֶל-בֵּיתוֹ; וַיִּשְׁלַח וַיִּבְאֶה
אֶת-אִהְבֵּיו, וְאֶת-זֶרֶשׁ אִשְׁתּוֹ. יא. וַיְסַפֵּר
לָהֶם הָמָן אֶת-כְּבוֹד עֲשָׂרוֹ, וְרֹב בָּנָיו; וְאֵת
כָּל-אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ, עַל-
הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ. יב. וַיֹּאמֶר, הָמָן--אִךָ
לֹא-הִבִּיֵּאתִי אֶסְתֵּר הַמַּלְכָּה עִם-הַמֶּלֶךְ אֶל-
הַמִּשְׁתֶּה אֲשֶׁר-עֲשִׂיתִּהּ, כִּי אִם-אוֹתִי; וְגַם-
לְמָחָר אֲנִי קָרוּא-לָהּ, עִם-הַמֶּלֶךְ. יג. וְכָל-זֶה,
אֵינְנִי שׂוֹהֵה לִּי: בְּכָל-עֵת, אֲשֶׁר אֲנִי רֹאֶה
אֶת-מָרְדֳּכָי הַיְּהוּדִי--יוֹשֵׁב, בִּשְׁעַר הַמֶּלֶךְ.

יד. וְתֹאמַר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל-אִהְבָיו,
יַעֲשׂוּ-עִץ גָּבֹהַ חֲמִשִּׁים אַמָּה, וּבִבְקָר אָמַר
לְמֶלֶךְ וַיִּתְּלוּ אֶת-מָרְדֳּכָי עָלָיו, וּבֹא-עִם-
הַמֶּלֶךְ אֶל-הַמִּשְׁתֶּה שְׂמִיחַ; וַיִּיטֵב הַדָּבָר לְפָנֵי
הָמָן, וַיַּעַשׂ הָעֵץ.

1 On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. 2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus. 3 And the king said: 'What honor and dignity hath been done to Mordecai for this?' Then said the king's servants that ministered unto him: 'There is nothing done for him.' 4 And the king said: 'Who is in the court?'--Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—

5 And the king's servants said unto him: 'Behold, Haman stands in the court.' And the king said: 'Let him come in.' 6 So Haman came in. And the king said unto him: 'What shall be done unto the man whom the king delighted to honor?'—Now Haman said in his heart: 'Whom would the king delight to honor besides myself?'—7 And Haman said unto the king: 'For the man whom the king delighted to honor, 8 let royal apparel be brought which the king uses to wear, and the horse that the king rides upon, and on whose head a crown royal is set; 9 and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighted to honor, and cause him to ride on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighted to honor.' 10 Then the king said to Haman: 'Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sat at the king's gate; let nothing fail of all that thou hast spoken.' 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighted to honor.'

א בלילה ההוא, נדדה שנת המלך; ויֹאמֶר , להביא את-ספר הזכר־נות דברי הימים, ויהיו נקראים, לפני המלך. ב וימצא כתוב, אשר הגיד מרדכי על-בגתנא ותרש שני סריסי המלך--מש־מרי, הסף: אשר בקשו לשל־ח יד, במלך אחשוורוש. ג ויֹאמֶר המלך--מה-נעשה יקר וגדולה למרדכי, על-זה; ויֹאמְרו נערי המלך, משרתיו, לֹא-נעשה עמו, דבר. ד ויֹאמֶר המלך, מי בִּחְצֵר; וְהֵמָּן בָּא, לַחֲצֹר בֵּית-הַמֶּלֶךְ הַחִיצוֹנָה, לֵאמֹר לַמֶּלֶךְ, לְתֹלוֹת אֶת-מֶרְדֳּכָי עַל-הָעֵץ אֲשֶׁר-הָכִין לוֹ .

ה ויֹאמְרו נַעֲרֵי הַמֶּלֶךְ, אֵלָיו--הִנֵּה הֵמָּן, עֹמֵד בַּחֲצֵר; ויֹאמֶר הַמֶּלֶךְ, יָבוֹא. ו ויָבוֹא, הֵמָּן, ויֹאמֶר לוֹ הַמֶּלֶךְ, מַה-לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ; ויֹאמֶר הֵמָּן, בָּלְבוֹ , לְמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר, יוֹתֵר מִמֶּנִּי .

ז ויֹאמֶר הֵמָּן, אֶל-הַמֶּלֶךְ: אִישׁ, אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ. ח יָבִיאוּ לְבוּשׁ מַלְכוּת, אֲשֶׁר לְבֶשׁ-בוֹ הַמֶּלֶךְ; וְסוּס, אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ, וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת, בֶּרֶךְ אֲשׁוֹ. ט וְנָתַן הַלְבוּשׁ וְהַסּוּס, עַל-יַד-אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתָמִים, וְהַלְבִּישׁוּ אֶת-הָאִישׁ, אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ; וְהַרְפִּיבֵהוּ עַל-הַסּוּס, בִּרְחוֹב הָעִיר, וְקָרְאוּ לִפְנָיו, כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ. י ויֹאמֶר הַמֶּלֶךְ לְהֵמָּן, מֵהָר קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ, וַעֲשֶׂה-כֵן לְמֶרְדֳּכָי הַיְּהוּדִי, הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: אֶל-תִּפֹּל דְּבָר, מִכָּל אֲשֶׁר דִּבַּרְתָּ. יא ויִקַּח הֵמָּן אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס, וַיִּלְבֹּשׁ אֶת-מֶרְדֳּכָי; וַיַּרְפִּיבֵהוּ, בִּרְחוֹב הָעִיר, וַיִּקְרָא לִפְנָיו, כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ.

12 And Mordecai returned to the king's gate. But Haman hastened to his house, mourning and having his head covered. 13 And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him: 'If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him.' 14 While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Esther Chapter 7

1 So the king and Haman came to banquet with Esther the queen. 2 And the king said again unto Esther on the second day at the banquet of wine: 'Whatever thy petition, queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed.' 3 Then Esther the queen answered and said: 'If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; 4 for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, for the adversary is not worthy that the king be damaged.'

5 Then spoke the king Ahasuerus and said unto Esther the queen: 'Who is he, and where is he, that durst presume in his heart to do so?' 6 And Esther said: 'An adversary and an enemy, even this wicked Haman.' Then Haman was terrified before the king and the queen. 7 And the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman remained to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

יב וישב מרדכי, אל-שער המלך; והמן נדחף אל-ביתו, אבל וחרפו ר'אש. יג ויספר המן לזרש אשתו, ולכל-א'הביו, את-כל-אשר קרהו; וי'אמרו לו חכמיו וזרש אשתו, אם מזרע היהודים מרדכי אשר החלות לנפ'ל לפנ'יו ל'א-תוכל לו--כי-נפול תפול, לפנ'יו. יד עודם מדברים עמו, וסריסי המלך הגיעו; ויבהלו להביא את-המן, אל-המשטה אשר-עשתה אסתר.

אסתר פרק ז

א ויב'א המלך והמן, לשותות עם-אסתר המלכה. ב וי'אמר המלך לאסתר גם ביום השני, במשטה הין--מה-שאלתך אסתר המלכה, ותנתן לך; ומה-בקשתך עד-חצי המלכות, ותעש. ג ותען אסתר המלכה, ות'אמר--אם-מצאתי חן בעיניך המלך, ואם-על-המלך טוב: תנתן-לי נפשי בשאלתי, ועמי בבקשתי. ד כי נמכרנו אני ועמי, להשמיד להרוג ולאבד; ואלו לעבדים ולשפחות נמכרנו, החרשתי--כי אין הצר ש'נה, בגזק המלך.

ה וי'אמר המלך אחשוורוש, וי'אמר לאסתר המלכה: מי הוא זה ואי-זה הוא, אשר-מלאו לבו לעשות כן. ו ות'אמר אסתר--איש צר ואויב, המן הרע הזה; והמן נבעת, מלפני המלך והמלכה. ז והמלך קם בחמתו, ממשטה הין, אל-גנת, הביתן; והמן עמד, לבקש על-נפשו מאסתר המלכה--כי ראה, כי-כלתה אליו הרעה מאת המלך.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: 'Will he even force the queen before me in the house?' As the word went out of the king's mouth, they covered Haman's face. 9 Then said Harbonah, one of the chamberlains that were before the king: 'Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman.' And the king said: 'Hang him thereon.' 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath assuaged.

Esther Chapter 8

1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. 2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. 4 Then the king held out to Esther the golden scepter. So Esther arose, and stood before the king. 5 And she said: 'If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces; 6 for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?'

ח וְהַמֶּלֶךְ שָׁב מִגִּזְנוֹת הַבַּיִת אֶל-בֵּית מִשְׁתֵּה הַיָּיִן, וְהָמֶן נָפַל עַל-הַמֶּטֶה אֲשֶׁר אֶסְתֵּר עָלֶיהָ, וַיֹּאמֶר הַמֶּלֶךְ, הֲגַם לְכַבּוֹשׁ אֶת-הַמְּלָכָה עִמִּי בַּבַּיִת; הִדְבָּר, יֵצֵא מִפִּי הַמֶּלֶךְ, וּפָנִי הָמֶן, חָפוּ. ט וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן-הַסֵּרִיסִים לִפְנֵי הַמֶּלֶךְ, גַּם הִנֵּה-הָעֵץ אֲשֶׁר-עָשָׂה הָמֶן לְמָרְדֳּכָי אֲשֶׁר דָּבָר-טוֹב עַל-הַמֶּלֶךְ עַמְּדָה בַּבַּיִת הָמֶן--גֹּבֵה, חֲמִשִּׁים אַמָּה; וַיֹּאמֶר הַמֶּלֶךְ, תִּלְהוּ עָלָיו. י וַיִּתְּלוּ, אֶת-הָמֶן, עַל-הָעֵץ, אֲשֶׁר-הֵכִין לְמָרְדֳּכָי; וַחֲמַת הַמֶּלֶךְ, שָׁכְכָה.

אסתר פרק ח

א בַּיּוֹם הַהוּא, נָתַן הַמֶּלֶךְ אֶת-חֹשְׁרוֹשׁ לְאַסְתֵּר הַמְּלָכָה, אֶת-בַּיִת הָמֶן, צִרְרֵי הַיְּהוּדִים (הַיְּהוּדִים); (וּמָרְדֳּכָי, בָּא לִפְנֵי הַמֶּלֶךְ--כִּי-הִגִּידָה אֶסְתֵּר, מַה הוּא-לָהּ. ב וַיִּסֶּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ, אֲשֶׁר הָעֵבִיר מֵהָמֶן, וַיִּתְּנָהּ, לְמָרְדֳּכָי; וַתִּשֶׂם אֶסְתֵּר אֶת-מָרְדֳּכָי, עַל-בַּיִת הָמֶן.

ג וַתּוֹסֶף אֶסְתֵּר, וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ, וַתִּפֹּל, לִפְנֵי רַגְלָיו; וַתִּבְדֹּק וַתִּתְחַנֵּן-לוֹ, לְהַעֲבִיר אֶת-רֵעַת הָמֶן הָאֲגָגִי, וְאֶת מַחֲשַׁבְתּוֹ, אֲשֶׁר חָשַׁב עַל-הַיְּהוּדִים. ד וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר, אֶת שֵׁרָבֶט הַזָּהָב; וַתִּקֶּם אֶסְתֵּר, וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ. ה וַתֹּאמֶר אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-מִצָּאתִי חַן לִפְנָיו, וְכֹאֶשֶׁר הִדְבָּר לִפְנֵי הַמֶּלֶךְ, וְטוֹבָה אֲנִי, בְּעֵינָיו--יִכְתֹּב לְהָשִׁיב אֶת-הַסְּפָרִים, מִחֲשַׁבֶּת הָמֶן בֶּן-הַמְּדַתָּה הָאֲגָגִי, אֲשֶׁר כָּתַב לְאַבְדֹת אֶת-הַיְּהוּדִים, אֲשֶׁר בְּכָל-מְדִינוֹת הַמֶּלֶךְ. ו כִּי אֵיכָכָה אוֹכֵל, וְרֹאִיתִי, בְּרָעָה, אֲשֶׁר-יִמָּצֵא אֶת-עַמִּי; וְאֵיכָכָה אוֹכֵל וְרֹאִיתִי, בְּאַבְדֹן מוֹלֶדְתִּי.

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew: 'Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. 8 Write ye also concerning the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.' 9 Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded concerning the Jews, even to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. 10 And they wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud;

11 that the king had granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, and to slay, and to cause to perish, all the forces of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, 12 upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. 13 The copy of the writing, to be given out for a decree in every province, was to be published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies. 14 So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the castle.

ז וַיֹּאמֶר הַמֶּלֶךְ אֶחָשֶׁוֹר שׁ לְאַסְתֵּר הַמַּלְכָּה ,
וּלְמֶרְדֵּכַי הַיְּהוּדִי: הִנֵּה בֵּית-הָמָן נִתְּתִי
לְאַסְתֵּר, וְאֵתוֹ תָּלוּ עַל-הָעֵץ--עַל אֲשֶׁר-
שָׁלַח יָדוֹ, בִּיהוּדִים (ח וְאַתֶּם
כָּתְבוּ עַל-הַיְּהוּדִים כְּטוֹב בְּעֵינֵיכֶם, בְּשֵׁם
הַמֶּלֶךְ, וְחֲתֹמוּ, בְּטַבַּעַת הַמֶּלֶךְ: כִּי-כָתָב
אֲשֶׁר-נִכְתָּב בְּשֵׁם-הַמֶּלֶךְ, וְנִחְתָּמוֹ בְּטַבַּעַת
הַמֶּלֶךְ--אֵין לְהָשִׁיב. ט וַיִּקְרְאוּ סְפָרֵי-הַמֶּלֶךְ
בָּעֵת-הַהִיא בַּח דָּשׁ הַשְּׁלִישִׁי הוּא-ח דָּשׁ
סִינוֹן, בְּשָׁלוּשָׁה וָעֶשְׂרִים בּוֹ, וַיִּכְתָּב כָּכָל-
אֲשֶׁר-צִוָּה מֶרְדֵּכַי אֶל-הַיְּהוּדִים וְאֶל
הָאֲחֻשְׁתְּרִפָּנִים-וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינוֹת אֲשֶׁר
מֵה' דּוֹ וְעַד-כּוּשׁ שָׁבַע וָעֶשְׂרִים וּמֵאַחַד מְדִינָה,
מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנוֹ;
וְאֶל-הַיְּהוּדִים--כְּכַתְּבָם, וְכָל־שָׁנוֹם. י
וַיִּכְתֹּב ב, בְּשֵׁם הַמֶּלֶךְ אֶחָשֶׁוֹר שׁ, וַיְחַתֵּם ,
בְּטַבַּעַת הַמֶּלֶךְ; וַיִּשְׁלַח סְפָרִים בְּיַד הָרָצִים
בְּסוּסִים רַכְבֵּי הָרֶכֶשׁ, הָאֲחֻשְׁתְּרָנִים--בְּנֵי,
הָרַמְכִים .

יא אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר בְּכָל-עִיר-
וָעִיר, לְהַקְהֵל וְלַעֲמֹד עַל-נַפְשָׁם--לְהַשְׁמִיד
וְלְהָרֹג וְלֹאבֹד אֶת-כָּל-חַיִּל עַם וּמְדִינָה
הָצָרִים אֹתָם, טָף וְנָשִׁים; וּשְׁלָלָם, לְבוֹז. יב
בְּיוֹם אֶחָד, בְּכָל-מְדִינוֹת הַמֶּלֶךְ אֶחָשֶׁוֹרוֹשׁ--
בְּשָׁלוּשָׁה עָשָׂר לַח דָּשׁ שְׁנִים-עָשָׂר, הוּא-
ח דָּשׁ אֶדָּר. יג פֶּתֶשְׁגֹּן הִכְתָּב, לְהַנְתִּין דָּת
בְּכָל-מְדִינָה וּמְדִינָה, גָּלוּי, לְכָל-הָעַמִּים;
וְלַהֲיוֹת הַיְּהוּדִים) עֲתוּדִים
(עֲתִידִים) לְיוֹם הַזֶּה, לְהַנָּקָם מֵאֲיָבֵיהֶם. יד
הָרָצִים רַכְבֵּי הָרֶכֶשׁ, הָאֲחֻשְׁתְּרָנִים, יֵצְאוּ
מִבְּהֵלִים וּדְחוּפִים, בְּדָבָר הַמֶּלֶךְ; וְהָדָת
נִתְּנָה, בְּשׁוֹשַׁן הַבִּירָה.

15 And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a rob of fine linen and purple; and the city of Shushan shouted and was glad. 16 The Jews had light and gladness, and joy and honour. 17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

Esther Chapter 9

1 Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them; 2 the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them was fallen upon all the peoples. 3 And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. 4 For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai waxed greater and greater. 5 And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them. 6 And in Shushan the castle the Jews slew and destroyed five hundred men. 7 And Parshandatha, and Dalphon, and Aspatha, 8 and Poratha, and Adalia, and Aridatha, 9 and Parmashta, and Arisai, and Aridai, and Vaizatha, 10 the ten sons of Haman the son of Hammedatha, the Jews' enemy, slew they; but on the spoil they laid not their hand.

טו וּמֶרְדֵּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ, בְּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחוּר, וְעֵטְרֵת זָהָב גְּדוֹלָה, וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן; וְהָעִיר שׁוֹשָׁן, צָהָלָה וְשִׂמְחָה. טז לַיהוּדִים, הִיטָה אוֹרָה וְשִׂמְחָה, וְשִׂשׁוֹן, וִיקָר. יז וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וְעִיר, מְקוֹם אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מִגִּיעַ, שִׂמְחָה וְשִׂשׁוֹן לַיהוּדִים, מִשְׁתָּה יוֹם טוֹב; וְרַבִּים מֵעַמִּי הָאָרֶץ, מִתְּהַיְדֵּים--כִּי-נָפַל פַּחַד-הַיְּהוּדִים, עֲלֵיהֶם.

אסתר פרק ט

א וּבִשְׁנַיִם עָשָׂר ח' דָּשׁ הוּא-ח' דָּשׁ אֲדָר, בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוֹ, אֲשֶׁר הִגִּיעַ דִּבְרֵי-הַמֶּלֶךְ וְדָתוֹ, לְהַעֲשׂוֹת: בַּיּוֹם, אֲשֶׁר שָׁבְרוּ אֲיָבֵי הַיְּהוּדִים לְשָׁלוֹט בָּהֶם, וְנִהְפְּחוּ הוּא, אֲשֶׁר יִשְׁלְטוּ הַיְּהוּדִים הַמָּה בְּשׁ' נְאֻיָּהֶם. ב. נִקְהָלוּ הַיְּהוּדִים בְּעָרֵיהֶם, בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחֲשֹׁרוּשׁ, לְשַׁלֵּחַ יָד, בַּמִּבְקָשִׁי רָעָתָם; וְאִישׁ ל' א-עָמַד לִפְנֵיהֶם, כִּי-נָפַל פַּחַדָם עַל-כָּל-הָעַמִּים. ג. וְכָל-שָׂרֵי הַמְּדִינֹת וְהָאֲחֻשְׁדָּרָפָנִים וְהַפָּחוֹת, וְעָשִׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ--מִנְּשָׂאִים, אֶת-הַיְּהוּדִים: כִּי-נָפַל פַּחַד-מֶרְדֵּכַי, עֲלֵיהֶם. ד. כִּי-גְדוֹל מֶרְדֵּכַי בְּבֵית הַמֶּלֶךְ, וְשִׁמְעוֹ הוֹלֵךְ בְּכָל-הַמְּדִינֹת: כִּי-הָאִישׁ מֶרְדֵּכַי, הוֹלֵךְ וְגְדוֹל. ה. וַיִּכּוּ הַיְּהוּדִים בְּכָל-אֲיָבֵיהֶם, מִפֶּת-חֶרֶב וְהָרָג וְאֶבֶדוֹ; וַיַּעֲשׂוּ בְשׁ' נְאֻיָּהֶם, פְּרָצוֹנִם. ו. וּבְשׁוֹשָׁן הַבִּירָה, הָרָגוּ הַיְּהוּדִים וְאֶבֶד--חֲמִשׁ מֵאוֹת, אִישׁ. ז. וְאֵת פֶּרֶשְׁנֶדְתָּא וְאֵת דִּלְפוֹן, וְאֵת אֶסְפֶּתָא. וְאֵת פּוֹרְתָא וְאֵת אֲדֻלְיָא, וְאֵת אֶרִידְתָּא. ט. וְאֵת פֶּרַמְשָׁתָא וְאֵת אֶרִיסִי, וְאֵת אֶרִידִי וְאֵת וַיִּזְתָּא. י. עָשְׂרֵת בְּנֵי הָמוֹן בֶּן-הַמְּדִתָּא, צָרַר הַיְּהוּדִים-הָרָגוֹ; וּבִבְזָה--ל' אֲשֶׁלְחוּ, אֶת-יָדָם.

11 On that day the number of those that were slain in Shushan the castle was brought before the king. 12 And the king said unto Esther the queen: 'The Jews have slain and destroyed five hundred men in Shushan the castle, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now whatever thy petition, it shall be granted thee; and whatever thy request further, it shall be done.' 13 Then said Esther: 'If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.'

14 And the king commanded it so to be done; and a decree was given out in Shushan; and they hanged Haman's ten sons. 15 And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand. 16 And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand--but on the spoil they laid not their hand-- 17 on the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

18 But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. 19 Therefore do the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

יא ביום ההוא, בא מספר ההרוגים בשושן הבירה--לפני המלך. יב וי' אמר המלך לאסתר המלכה, בשושן הבירה הרגו היהודים ואבד חמש מאות איש ואת עשרת בני-המן--בשאר מדינות המלך, מה עשו; ומה-שאליהך וינתן לך, ומה-בקשתיך עוד ותעש. יג ות' אמר אסתר, אם-על-המלך טוב--ינתן גם-מחר ליהודים אשר בשושן, לעשות כדת היום; ואת עשרת בני-המן, יתלו על-העץ.

יד וי' אמר המלך להעשות כן, ונתתן דת בשושן; ואת עשרת בני-המן, תלו. טו וינקלו היהודיים (היהודים) אשר-בשושן, גם ביום ארבעה עשר לח דש אדר, ויהרגו בשושן, של' ש מאות איש; ובבזה--ל' א' שלחו, את-ידם. טז ושאר היהודים אשר במדינות המלך נקלו ועמד על-נפשם, ונוח מא' יביהם, והרוג בש' נאיהם, חמשה ושבעים אלף; ובבזה--ל' א' שלחו, את-ידם. יז ביום-שלושה עשר, לח דש אדר; ונוח, בארבעה עשר בו, ועש' ה' א' תו, יום משתה ושמחה.

יח והיהודיים (והיהודים) אשר-בשושן, נקלו בשלושה עשר בו, ובארבעה עשר בו; ונוח, בחמשה עשר בו, ועש' ה' א' תו, יום משתה ושמחה. יט על-כן היהודים הפרושים (הפרזים), הי' שבים בערי הפרזות--ע' שים את יום ארבעה עשר לח דש אדר, שמחה ומשתה ויום טוב; ומשל' ח מנות, איש לרעהו.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, 21 to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, 22 the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. 23 And the Jews took upon them to do as they had begun, and as Mordecai had written unto them; 24 because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them; 25 but when she came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, 27 the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; 28 and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

כ ויכת' ב מרדכי, את-הדברים האלה; וישלח ספרים אל-כל-היהודים, אשר בכל-מדינות המלך אחשורוש--הקרובים, והרחוקים. כא לקים, עליהם--להיות ע'שים את יום ארבעה עשר לח' דש אדר, ואת יום-חמשה עשר בו: בכל-שנה, ושנה כב פ'מים, אשר-נחו בהם היהודים מא' יביהם, והח' דש אשר נהפך להם מיגון לשמחה, ומאכל ליום טוב; לעשות אותם, ימי משתה ושמחה, ומשל' ח מנות איש לרעהו, ומתנות לאבי נים. כג וקבל, היהודים, את אשר-החלו, לעשות; ואת אשר-כתב מרדכי, אליהם. כד כי המן בן-המדתא האגגי, צ'רר כל-היהודים--חשב על-היהודים, לאבדם; והפל פור הוא הגורל, להמם ול'אבדם. כה ובב' אה, לפני המלך, אמר עם-הספר, ישוב מחשבתו הרעה אשר-חשב על-היהודים על-ר'אשו; ותלו א'תו ואת-בניו, על-העץ.

כו על-כן קראו לימים האלה פורים, על-שם הפור--על-כן, על-כל-דברי האגרת הז'את; ומה-ראו על-פכה, ומה הגיע אליהם. כז קימו וקבל (וקבלו) היהודים עליהם ועל-זרעם ועל כל-הנלוים עליהם, ול'א יעבור--להיות ע'שים את שני הימים האלה, בכתבם וק'זמנם: בכל-שנה, ושנה. כח והימים האלה נזכרים ונעשים בכל-דור ודור, משפחה ומשפחה, מדינה ומדינה, ועיר ועיר; וימי הפורים האלה, ל'א יעברו מתוך היהודים, וזכרם, ל'א-יסוף מזרעם.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote down all the acts of power, to confirm this second letter of Purim. 30 And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, 31 to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, the matters of the fastings and their cry. 32 And the commandment of Esther confirmed these matters of Purim; and it was written in the book.

Esther Chapter 10

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the full account of the greatness of Mordecai, how the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

כט ותכתב אסתר המלכה בת-אביחיל , ומרדכי היהודי--את-כל-תקף: לקים, את אגרות הפרים הזאת--השנית. לוישלח ספרים אל-כל-היהודים, אל-שבע ועשרים ומאה מדינה--מלכות, אחשוורוש: דברי שלום, ונאמה. לא לקים את-ימי הפרים האלה בזמניהם, כפאשר קים עליהם מרדכי היהודי ואסתר המלכה, וכאשר קימו על-נפשם, ועל-זרעם: דברי הצומות, וזעקתם. לב ומאמר אסתר--קים, דברי הפרים האלה; ונכתב, בספר.

אסתר פרק י

א וישם המלך אחשרש (אחשוור'ש) מס על-הארץ, ואיי הים. ב וכל-מעשה תקפו, וגבורתו, ופרשת גדלת מרדכי, אשר גדלו המלך--הלוא-הם כתובים, על-ספר דברי הימים, למלכי, מדי ופרס. ג כי מרדכי היהודי, משנה למלך אחשוורוש, וגדול ליהודים, ורצוי לר'ב אחיו--ד'רש טוב לעמו, וד'בר שלום לכל-זרעו.

Name: _____

Tarbut V Torah

11th Grade Megillat Esther

Getting down the פשט

Understanding the Simple Meaning of the Texts of Megillat Esther

Megillat Esther is the story. One way to divide up the action of a story is according to where it takes place or the sequence of events. In a film or play we would speak of scenes. Often when telling a story it too breaks naturally into scenes. 1) Where do they take place? 2) Who is in each scene? 3) With what verse does it begin and end with. 4) How would YOU name the scene according to its theme. 5) Brief 1-2 sentence summary of the scene. *Note you will be assessed on how well you follow the directions.

There will be a quiz over the storyline of Megillat Esther on Friday you may only use this outline as notes.

1) Place <i>Setting</i>	2) Who? <i>Dramatis Personae</i>	3) Verses <i>Beginning & ending</i>	4) Thematic title <i>Name the scene</i>	5) Summary <i>Storyline</i>
Capital of Persia Shushan feast for the King in the Palace Courtyard	King: Ahasuerus King's Ministers: Mehuman, Bizzetha, Harbona, Bigtha, Abagtha, Zethar, Carcas Queen Vashti	1:1-12	Not so Good of a Party: Vashti's Refusal	The story begins with the royal court of King Ahasuerus the Emperor of Persia having a feast. During this feast the King commands his wife to come before him and she refuses his command.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Name: _____

Tarbut V Torah

Chapter 1 The Royal Banquet: Vashti's Defiance Against A Capricious King

1) What was the extent and size of Ahasuerus's Empire?

2) After how many years of his rule Ahasuerus made a feast for his nobles, officials and army in which he displayed the riches of his kingdom?

3) How long was the King's feast?

4) What did Vashti have for the women?

5) What are the names of King Ahasuerus's 7 chamberlains?

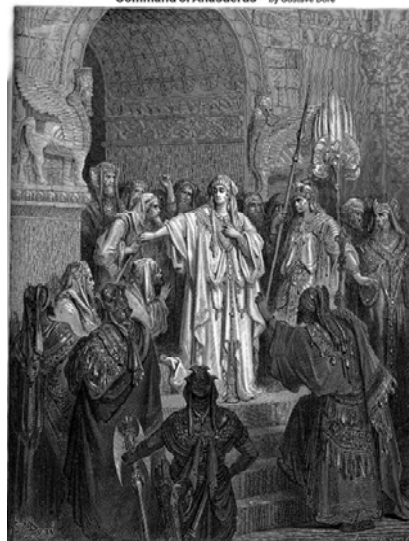
6) What is King Ahasuerus's directive to bring Queen Vashti, what does he want her to do?

7) What specifically does the King want her to wear when she comes in front of the people?

8) What is Memucan's warning to the King about Vashti's refusal, what will it lead to if nothing is done?

9) What were the words of the edict that King proclaimed upon Vashti and upon all women? _____

"The Queen Vashti Refusing to Obey the Command of Ahasuerus" by Gustave Doré



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www.creationism.org/images/

Est 2:11-12 ...to show the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come: therefore was the king very wroth, and his anger burned in him.

Name: _____ Questions: The Deeper meaning of the Text.

1) What does it mean? “Now it came to pass” What had happened? Read the section below from the Talmud Massect Megilat 10b and answer the question above in space below.

א וַיְהִי בַיּוֹם אֲחַשְׁוֵרוֹשׁ: הוּא אֲחַשְׁוֵרוֹשׁ, הָמָלֵךְ מֵהַ דֹּו וְעַד-כּוּשׁ--שֶׁבַע וְעֶשְׂרִים וּמֵאָה, מְדִינָה.

1 Now it came to pass in the days of Ahasuerus--this is Ahasuerus who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces--

Talmud - Mas. Megilah 10b: And it came to pass in the days of Ahasuerus.4 R. Levi, or some say R. Jonathan said: The following remark is a tradition handed down to us from the Men of the Great Assembly:5 wherever in the Scripture we find the term wa-yehi[and it was, and it came to pass], it indicates [the approach of] trouble.6 Thus, and it came to pass in the days of Ahasuerus — there was Haman... R. Ashi replied: The fact is that ‘wa-yehi’ sometimes has this signification and sometimes not, but the expression ‘and it came to pass in the days of’ always indicated trouble. Five times we find the expression ‘and it came to pass in the days of’; viz.

2) According to the text below what is the reason why Ahasuerus wants to show off his wife? How did the people at the party want to see the Queen?

Talmud - Mas. Megilah 12b: On the seventh day, where the king's heart was merry with wine.1 Was then his heart not merry with wine until then? — Rab said: The seventh day was Sabbath, when Israel eat and drink. They begin with discourse on the Torah and with words of thanksgiving [to God]. But the nations of the world, the idolaters, when they eat and drink only begin with words of frivolity. And so at the feast of that wicked one. Some said, The Median women are the most beautiful, and others said, The Persian women are the most beautiful. Said Ahasuerus to them, The vessel that I use is neither Median nor Persian, but Chaldean. Would you like to see her? They said, Yes, but it must be naked — (For man receives measure for measure.2

3) According to the text below what are the two reasons why Vashti did not come?

And the queen Vashti refused.5 Let us see. She was immodest, as the Master said above, that both of them had an immoral purpose. Why then would she not come? — R. Jose b. Hanina said: This teaches that leprosy broke out on her. In a Baraita it was taught that Gabriel came and fixed a tail on her.6

4) According to the text below why was King Ahasuerus so enraged at Vashti?

And the king was very angry,5 Why was he so enraged? — Raba said: She sent him back answer: (you) Thou son of my father's steward,7 my father drank wine in the presence of a thousand,8 and did not get drunk, and that man (you) has become senseless with his wine. Straightway, his wrath burnt within him.5

B

Name: _____ Directions: Read the two articles below about Vashti and answer the questions. The call outs will help you as a guide.

The insubordination of Queen Vashti to her husband cost her the crown:

1. In a graphic fulfillment of Prov 12:4, Vashti disgraced her husband and gave up being her husband's crown. "An excellent wife is the crown of her husband, But she who shames him is like rottenness in his bones." Proverbs 12:4

2. "King Ahasuerus commanded Queen Vashti to display her beauty in royal apparel but she refused." ... "Queen Vashti has wronged not only the king but also all the princes and all the peoples who are in all the provinces of King Ahasuerus. "For the queen's conduct will become known to all the women causing them to look with contempt on their husbands by saying, 'King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.' "This day the ladies of Persia and Media who have heard of the queen's conduct will speak in the same way to all the king's princes, and there will be plenty of contempt and anger." ... "When the king's edict which he will make is heard throughout all his kingdom, great as it is, then all women will give honor to their husbands, great and small." ... "So he sent letters ... that every man should be the master in his own house" Esther 1

3. From Esther, then we see that women who are out of submission: "look with contempt on their husbands" and the ideal is that "all women will give honor to their husbands" and that "every man should be the master in his own house".

WHO WAS VASHTI?

Vashti was born to Babylonian royalty. Her grandfather was Nebuchadnezzar, who had destroyed Solomon's Temple in Jerusalem and driven the Jews into exile. Her father was Belshazzar, the last in a line of great Babylonian kings whose dramatic death is described in the Book of Daniel.

Belshazzar threw a party and commanded that revelers drink from the holy vessels of the Temple and then praise "the gods of gold and silver..." At that moment, a large unattached finger appeared and started to write on the wall: "God has numbered the days of your kingdom and brought it to an end ... your kingdom has been divided and given to the Medes and Persians." That very night invading hordes of Persians and Medes attacked; Vashti was the only survivor. But the spirit of conquest that had doomed her father lived on intact within her.

1) How could Vashti's action in the story of Esther be seen as matching the proverb of the wife who shame's her husband? Do you think it her actions shamed the King? Explain

2) Many traditionalist and male chauvinist of today and the past have used the Bible to argue that a woman's place is in the home and subordinate to her husband. How do Vashti's actions reflect the perception that she was the first Feminist in history? Explain.

3) According to Midrash who is Vashti related to?

4) What were the actions of Vashti's father that cost the Babylonians their rule?

5) How does the Midrash describe Vashti's personality and spirit?

We learn more about her from the Talmud (in Megillah 12). It tells us Vashti would have Jewish women brought before her, force them to undress and coerce them into working for her on Shabbat. The Talmud then asks why did she refuse to come before Achashverosh (not being known as a modest woman)? The Talmud gives two answers: 1) because tzaraat (a skin ailment resembling leprosy) erupted on her body; or 2) because she had grown a tail.

If an aggadic statement in the Talmud doesn't make sense literally, the approach that we are meant to take, according to the Maharal, is to try to grasp the underlying meaning of the allegory. With this in mind we shall proceed, separating the literal from the allegorical and analyzing the latter further.

It is almost certain given the social environment of ancient Persia, and the underlying hatred of Jews that came to the surface soon after this episode, that the first part of the statement is literal. Yes, she did have Jewish women abducted. Yes, she did want to humiliate them. Yes, she was clever enough to figure out the most efficient way to bring this about.

The second segment is not literal. No, she did not sacrifice her life by disobeying a despot because of bad skin. She did not have a terrible case of acne or anything resembling a simple skin disease. No, she did not reverse evolution and grow a tail. The second part is an allegory that demands interpretation.

A THREAT TO VASHTI Jewish women represented a threat to Vashti because they were, in the most profound sense of the word, unconquerable. By observing Shabbat, they demonstrated that there is a ruler who is beyond the reach of any monarch. By maintaining their basic modesty they proved that they define themselves internally rather than superficially. They were untouchable.

It was for that reason that Vashti felt an almost compulsive desire to break them. By doing so she sealed her own fate. In order to understand how, we can follow the allegory that the Talmud presents.

The body-soul link is stronger than many of us realize. While we all know that excitement can raise blood pressure, and some of us can describe the process with great precision, there is far more involved that we have as yet to explore. In earlier times, God Himself would allow physical manifestations of an individual's spiritual state to show. The best known of this phenomenon is tzaraat. It affected the skin, the most external part of the body.

(The skin hides and protects the inner organs. The word for skin in Hebrew is or. It is written identically to the word iver, which means blind. The common denominator of the two words is that they both convey the concept of not being able to see things as they really are.)

6) What does the Maharal view the approach of the Talmud reasoning for why Vashti refuses to as being?

7) For the Maharal which part of the Talmud's story was literal and which part was an allegory?

8) Why did Vashti according to the Maharal have a desire to punish Jewish women?

Tzaraat was an eruption similar to leprosy in that the skin became tough and insensitive. The difference is that while in leprosy the entire effected area is insensate; in the case of tzaraat there always remained at least a patch of living skin in the midst of the dead skin. What this symbolized was that there was always a possibility of redefining oneself.

The Talmud tells that tzaraat came about because of sins involving slander. Slander always has one motivation -- arrogance.

There is no cheaper high for self-importance addicts (like Vashti) than trivializing and belittling others. It gives such people the feeling of superiority without any need to actually be superior. Blindness helps to silence the conscience, because then the victim can't be seen as a fellow human. Therefore, to slander freely without guilt, it helps to have thick skin and to be spiritually blind.

Vashti had long ago stopped seeing beyond the surface. Her punishment was that she had to face the fact that she too was not flawless.

In the process of disparaging others, she lost something very precious -- her own humanity. What she saw when she looked in the mirror was a parody of a human being -- the tail. She saw a heartless egomaniac.

WHY VASHTI REFUSED THE KING

We can now return to our original question. Why didn't she come when Achashverosh called?

The Talmud (in Midrash Rabba) provides us with the final piece of information that lets us put the puzzle pieces together. It reveals to us the words that she used when she refused him. "You were my father's stable boy. You had harlots parade in front of you. Are you going back to where you came from?"

Her intent was not to build herself up or to preserve her integrity. She was aware of what she had become, but had neither the will nor the courage to change. She had followed a pattern that had typified her life from the beginning. Her intent was to cut him down. There was no heroism here. There was only arrogance.

It is easy for us to fool ourselves. Heroism and egotism come unlabeled. The only key that we have is truth. Purim is the holiday in which every thing was turned about. The inside, the core of truth was revealed. Falsehood was shaken off. May we be worthy of using this day to discover the part of ourselves that is genuinely heroic.

9) What did Vashti's contraction of Tzaraat symbolize about her personality and the way she lived according to the Maharal?

10) What do the Sages see Vashti's response to King as being motivated by?

11) What information from the Midrashim counter her perception as being the first Feminist Heroine in history?

12) How do you judge Vashti? Explain your answer from the information you read?

*** What is one thing you have learned from this assignment that interested the most?**

Name: _____



Chapter 2: A Search for a Queen: Assimilation or Acculturation

One of the Earliest Recorded Beauty Pageants in History

Directions: Read Chapter 2 of the Story of Esther, answer the questions below in the space provided.

1) What was Hegai's title and job? What were the maidens given?

2) What are the lineages of both Mordechai and Esther, how they related to each other?

Mordechai: _____

Esther: _____

Relation to each other: _____

3) How did Esther become a participant in the selection for the new Queen? Where was Mordechai stationed during the process and why?

4) How long would the women prepare before they came to the King and what did they do during that preparation time?

5) Who was Shaashgaz and what was his role?

6) When did Esther meet King Ahasuerus? How many years had passed since Vashti had been deposed?

7) What did the King do to commemorate Esther's coronation for both Esther and his entire Kingdom?

8) What did Mordechai uncover while he was sitting at the King's gate? What resulted from his information?

Name: _____

Tarbut V'Torah School

Chapter Inter marriage Today: What is the Prognosis for the Future by the Numbers?

Projections for the Future¹

One study predicted that in the next 80 years America's Jewish population would decline by one-third to 3.8 million if current fertility rates and migration patterns continue. In the same period, according to the study, the number of Jews in Israel would likely double, swelling to 10 million. The study also anticipated a severe decline in the number of Jews in the former Soviet Union. By 2080, the data suggested, the Jewish community there would be virtually non-existent. Among the study's conclusions was that Israel would be home to the world's largest Jewish community as early as 2020, and the majority of the world's Jews by 2050. Between the years 2030 to 2040 the majority of Jews will be living in Israel rather than in the Diaspora, where communities are aging. In 2000, 48.35% of Jewish children 14 and under lived in Israel. By 2020, that number is expected to reach 59.20%. The study noted in particular the rapidly aging Diaspora community, saying that by the year 2080, more than 40 percent of Diaspora Jews would be 65 and older.

Jewish identity is declining sharply.²

Of 5.6 million Jews, 2 million American Jews live in households identified as non-Jewish. 60% of Jews below 40 years of age live in households identified as non-Jewish. 20% of Jews over 60 years of age live in households identified as non-Jewish.

Inter marriage rates are increasing dramatically.

Before 1965, 10% of Jews who married, did so outside the faith. Since 1985, 52% of Jews who married have done so outside the faith.

Children are being raised as non-Jews. 1 million, or 54% of all American Jewish children under the age of 18 are being raised as non-Jews or with no religion.

Fertility Rates are not high enough to replenish the religion.

The average fertility rate of American Jewish women is 1.4 children per household. The replacement level is 2.1 children.

Less emphasis is being placed on a Jewish education. In 1962, 540,000 Jewish children were attending afternoon weekend schools, and 60,000 were enrolled in day schools. By 1990, fewer than 240,000 Jewish children attended afternoon /weekend schools and 140,000 attended day schools.

NET LOSS -- 220,000 Jewish children. Traditional Shabbat observance is extremely low.

Only 36% of Jewish households light the Shabbat Candles. Of the population that consists of people who were born Jewish and are Jewish by choice, only 11% attend synagogue weekly.

* All Statistics taken from Council of Jewish Federations' 1990 National Jewish Population Survey. This is the most comprehensive source of American Jewish data available

¹ Elef, Ner. "World Jewish Population Statistics" 4/10/2008 http://www.simpletoremember.com/vitals/world-jewish-population.htm#_Toc26172078

² Buchwald, Rabbi Ephraim "Our grandparents prayed for a melting pot. What they got instead was a meltdown!" 4/10/2008 <http://www.simpletoremember.com/vitals/intermarriage-statistics.htm>

[illegible]

Name: _____

Tarbut V'Torah School



Text Forbidding the Marriage of Foreign Women as a Source for Avodah Zarah

1 Kings Chapter 11:1-4

א וְהַמֶּלֶךְ שְׁלֹמֹה, אָהַב נָשִׁים נְכָרִיּוֹת רַבּוֹת--נָאֶת-בֵּת-פָּרֶעֹה: מוֹאָבִיּוֹת עַמֻּנִיּוֹת אֲדָמִי, צִדְדָנִיּוֹת חִתִּי, וְנִיזִיּוֹת.

1 Now king Solomon loved many foreign women, besides the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

ב מִן-הַגּוֹיִם, אֲשֶׁר אָמַר-יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר: אֵלֶיךָ יָבֹאוּ וְהָיוּ לְאִי-יָב אוֹ בְּכֶם, אָכֵן יִטּוּ אֶת-לִבְבָכֶם, אַחֲרָי אֱלֹהֵיהֶם--בְּהֶם דָּבַק שְׁלֹמֹה, לְאַהֲבָהּ.

2 of the nations concerning which the LORD said unto the children of Israel: 'Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods'; Solomon did cleave unto these in love.

ג וַיְהִי-לוֹ נָשִׁים, שִׁבְעָה מֵאוֹת, וּפְלִגְשִׁים, שְׁלֹשׁ מֵאוֹת; וַיִּטּוּ נַפְשׁוֹ, אֶת-לִבּוֹ.

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

ד וַיְהִי, לְעֵת זָקֵנָת שְׁלֹמֹה, נַפְשׁוֹ הָטָה אֶת-לִבּוֹ, אַחֲרֵי אֱלֹהִים אֲחֵרִים; וְלֹא-הָיָה לִבּוֹ שָׁלֵם עִם-יְהוָה אֱלֹהֵי דָוִד אָבִיו.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not whole with the LORD his God, as was the heart of David his father.

The Halachic Source for Not Intermarring

Ezra Chapter 9: 1-15

א וּכְבָּלוֹת אֵלֶּה, נָגְשׁוּ אֵלַי הַשָּׂרִים לֵאמֹר--לֹא-נִבְדְּלוּ הָעָם יִשְׂרָאֵל וְהַכֹּהֲנִים וְהַלְוִיִּם, מֵעַמֵּי הָאֲרָצוֹת: פְּתַעְבִּיתִיהֶם לַכְּנַעֲנִי הַחִתִּי הַפְּרָזִי הַיְבוּסִי, הָעַמֻּנִי הַמֹּאבִּי, הַמִּצְרִי, וְהָאֲמֹרִי.

1 Now when these things were done, the princes drew near unto me, saying: 'The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

ב כִּי-נָשְׂאוּ מִבְּנֹתֵיהֶם, לָהֶם וּלְבָנֵיהֶם, וְהִתְעַרְבוּ זָרַע הַקֹּדֶשׁ, בְּעַמֵּי הָאֲרָצוֹת; וַיַּד הַשָּׂרִים וְהַסֹּגְנִים, הִיָּתָה בַּמַּעַל הַזֶּה--רֵאשׁוֹנָה. {ס}

2 For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the peoples of the lands; yea, the hand of the princes and rulers hath been first in this faithlessness.' {S}

ג וְכִשְׁמָעִי אֶת-הַדָּבָר הַזֶּה, קִרַּעְתִּי אֶת-בִּגְדִי וּמַעֲלִילִי; וְאֶמְרָטָה מִשְׁעַר רֹאשִׁי, וְזָקַנִי, וְנִאֲשָׁבָה, מִשׁוּמָם.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down appalled.

ד וְאֵלַי יָאֲסֹפוּ, כָּל חֵרֵד בְּדַבְרֵי אֱלֹהֵי-יִשְׂרָאֵל--עַל, מַעַל הַגּוֹלָה; וְאֲנִי יוֹשֵׁב מִשׁוּמָם, עַד לַמִּנְחַת הָעֶרֶב.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the faithlessness of them of the captivity; and I sat appalled until the evening offering.

ה וּבַמִּנְחַת הָעֶרֶב, קָמָתִי מִתַּעֲנִיתִי, וּבִקְרָעִי בִגְדִי, וּמַעֲלִילִי; וְנִאֲכַרְעָה, עַל-בְּרַפִּי, וְנִאֲפָרְשָׁה כַּפִּי, אֶל-יְהוָה אֱלֹהֵי.

5 And at the evening offering I arose up from my fasting, even with my garment and my mantle rent; and I fell upon my knees, and spread out my hands unto the LORD my

God;

ו ואמר, אלהי בשתי ונכלמתי--להרים אלהי פני,
אליך: כי עונותינו רבו למעלה ראש, ואשמתנו גדלה
עד לשמים.

6 and I said: 'O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens.

ז מימי אבותינו, אנחנו באשמה גדלה--עד, היום
הזה; ובעונותינו נתנו אנחנו מלכינו כהנינו ביד מלכי
הארצות, בחרב בשבי ובבזה ובבשת פנים--בהיום
הזה.

7 Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoiling, and to confusion of face, as it is this day.

ח ועתה כמעט-רגע היתה תחנה מאת יהוה אלהינו,
להשאיר לנו פליטה, ולתת-לנו יתד, במקום קדשו--
להאיר עינינו אלהינו, ולתתנו מחיה מעט בעבדתנו.

8 And now for a little moment grace hath been shown from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

ט כי-עבדים אנחנו--ובעבדתנו, לא עזבנו אלהינו;
ויט-עלינו חסד לפני מלכי פרס לתת-לנו מחיה,
לרומם את-בית אלהינו ולהעמיד את-הקרבתיו,
ולתת-לנו גדר, ביהודה ובירושלם. {ס}

9 For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the ruins thereof, and to give us a fence in Judah and in Jerusalem. {S}

י ועתה מה-נאמר אלהינו, אחרי-זאת: כי עזבנו,
מצותיך.

10 And now, O our God, what shall we say after this? for we have forsaken Thy commandments,

יא אשר צוית, ביד עבדיך הנביאים לאמר--הארץ
אשר אתם באים לרשתה, ארץ נדה היא בנדת עמי
הארצות: בתועבותיהם, אשר מלאוה מפה אל-פה--
בטמאתם.

11 which Thou hast commanded by Thy servants the prophets, saying: The land, unto which ye go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, wherewith they have filled it from one end to another with their filthiness.

יב ועתה בנותיכם אל-תתנו לבניהם, ובנותיהם אל-
תשאו לבניהם, ולא-תדרשו שלום וטובתם, עד-
עולם--למען תחזקו, ואכלתם את-טוב הארץ,
והורשתם לבניהם, עד-עולם.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their prosperity for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

יג ואחרי, כל-הבא עלינו, במעשינו הרעים,
ובאשמתנו הגדלה: כי אתה אלהינו, חשכת למטה
מעוננו, ונתתה לנו פליטה, בזאת.

13 And after all that is come upon us for our evil deeds, and for our great guilt, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such a remnant,

יד הנשוב, להפר מצותיך, ולהתחתן, בעמי
התעבות האלה: הלא תאנף-בנו עד-כלה, לאין
שארית ופליטה. {פ}

14 shall we again break Thy commandments, and make marriages with the peoples that do these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant, nor any to escape? {P}

טו יהוה אלהי ישראל, צדיק אתה--כי-נשארו
פליטה, כהיום הזה; הננו לפניך באשמתנו, כי אין
לעמוד לפניך על-זאת. {פ}

15 O LORD, the God of Israel, Thou art righteous; for we are left a remnant that is escaped, as it is this day; behold, we are before Thee in our guiltiness; for none can stand before Thee because of this.' {P}

One of the approaches to reading the Tanach in general is the critical literary approach. This is Approach is used by all textual scholars such as historians, authors, psychologist and lawyers. Read the text of Megilat Esther closely line by line and generate at least 8 critical questions of the text below. *Highlight the Leitwords in the text and the phrase that generated the question*

אסתר פרק ג

א אחר הדברים האלה, גדל המלך אחשורוש את-המן בן-המדנתא האגגי--ונישאהו; וישם, את-כסאו, מעל, כל-השרים אשר אתו. ב וכל-עבדי המלך אשר-בשער המלך, כרעים ומשתחוים להמן--כי-כו, צוה-לו המלך; ומרדכי--לא יכרע, ולא ישתחוה. ג ויאמרו עבדי המלך, אשר-בשער המלך--למרדכי: מדוע אתה עובר, את מצות המלך. ד ויהי, באמרם (כאמרם) אליו יום ניום, ולא שמע, אליהם; ויגידו להמן, לראות הנעמדו דברי מרדכי--כי-הגיד להם, אשר-הוא יהודי. ה וירא המן--כי-אין מרדכי, כרע ומשתחוה לו; וימלא המן, חמה. ו ויבז בעיניו, לשלח יד במרדכי לבדו--כי-הגידו לו, את-עם מרדכי; ויבקש המן, להשמיד את-כל-היהודים אשר בכל-מלכות אחשורוש--עם מרדכי. ז בחדש הראשון, הוא-חדש ניסן, בשנת שנים עשרה, למלך אחשורוש: הפיל פור הוא הגורל לפני המן, מיום ליום ומחדש לחדש שנים-עשר-הוא-חדש אדר. {ס} ח ויאמר המן, למלך אחשורוש--ישנו עם-אחד מפזר ומפזר בין העמים, בכל מדינות מלכותך; ודתיים שנות מבל-עם, ואת-דתי המלך אינם עשים, ולמלך אין-שנה, להניחם. ט אם-על-המלך טוב, יכתב לאבדם; ועשרת אלפים כפר-כסף, אשקול על-ידי עשי המלאכה, להביא, אל-גנזי המלך. י ויסר המלך את-טבעתו, מעל ידו; ויתנה, להמן בן-המדנתא האגגי--צ'ר היהודים. יא ויאמר המלך להמן, הכסף נתון לך; והעם, לעשות בו כטוב בעיניך. יב ויסקראו ספרי המלך בחדש הראשון, בשלושה עשר יום בו, ויכתב ככל-אשר-צוה המן אל אחשדרפני-המלך ואל-הפחות אשר על-מדינה ומדינה ואל-שרי עם ועם, מדינה ומדינה ככתבה ועם ועם כלשונו: בשם המלך אחשורוש נכתב, ונחתם בטבעת המלך. יג ונשלחו ספרים בידי הרצים, אל-כל-מדינות המלך--להשמיד להרג ולאבד את-כל-היהודים מנער ועד-זקן טף ונשים ביום אחד, בשלושה עשר לחדש שנים-עשר-הוא-חדש אדר; ושללם, לבז. יד פתשגו הכתב, להנתן דת בכל-מדינה ומדינה, גלוי, לכל-העמים--להיות עתדים, ליום הזה. טו הרצים יצאו דחופים, בדבר המלך, והדת נתנה, בשושן הבירה; והמלך והמן ישבו לשותות, והעיר שושן נבוכה. {ס}

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. 2 And all the king's servants, that were in the king's gate, bowed down, and prostrated themselves before Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor prostrated himself before him. 3 Then the king's servants, that were in the king's gate, said unto Mordecai: 'Why transgresses thou the king's commandment?' 4 Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew. 5 And when Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath. 6 But it seemed contemptible in his eyes to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. 7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. 8 And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it propheths not the king to suffer them. 9 If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries.' 10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. 11 And the king said unto Haman: 'The silver is given to thee, the people also, to do with them as it seems good to thee.' 12 Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written, according to all that Haman commanded, unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. 13 And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. 14 The copy of the writing, to be given out for a decree in every province, was to be published unto all peoples, that they should be ready against that day. 15 The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the castle; and the king and Haman sat down to drink; but the city of Shushan was perplexed. {S}

Name: _____

Student Developed Critical Questions

11th Grade

Directions: Record your 8 questions in the spaces below. Write down the verse number you are developing your question from.

Ex: What were the events the text is referring to which led to Haman's appointment? פסוק א

פסוקים

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

Name: _____

Mr. Zoppo

Directions: Think of a relative or person who did something before you were born or when you were very young that positively influences you until this day.

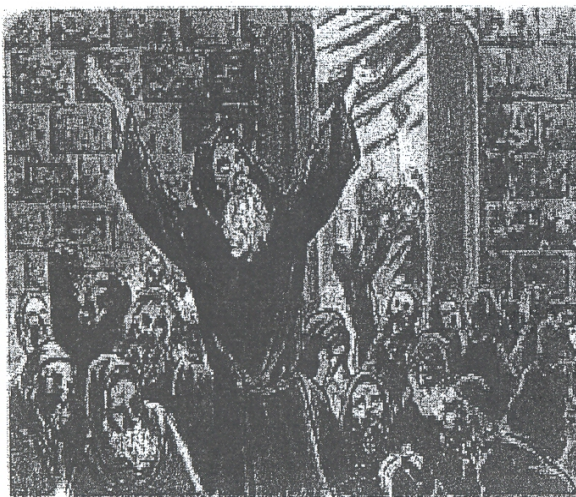
Write down that person's name and how they have positively influenced you in the space below.

Story of Esther Chapter 3

"There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them. ⁹If it please Your Majesty, let an edict be drawn for their destruction." Thereupon the king removed his ring from his hand and gave it to **Haman**, the Agagite, the foe of the **Jews**. ¹¹And the king said, "The Jews are yours to do with as you see fit."

Purim Revisited: A Story of Redemption

והתשובה



חטא



Group 1 the Lineage of Mordecai and Esther



Name: _____

Hevruta's Name: _____

Mr. Zoppo

Directions: Read the psukim below in Hebrew and write your answers (try to do it in Hebrew) to the questions in the space provided. If you are having difficulty you may look up the psukim in English

Lineage מְרַדְכִּי of and אֶסְתֵּר

Chapter 2 of the Book of Esther Verses 5

1) Where does Mordecai live and what religion is he?

2) What is Mordecai's lineage? (Who is his father, grandfather, great grandfather?)

Father: _____ Grandfather: _____

Great grandfather: _____ How is he described as being?: _____

Chapter 2 of the Book of Esther Verses 7

3) What is Esther's real name?

4) How is Mordecai related to Esther?

אסתר פרק ב

(ה) אִישׁ יְהוּדִי הָיָה
בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ
מְרַדְכִּי בֶן יָאִיר בֶּן שִׁמְעִי
בֶּן קִישׁ אִישׁ יְמִינִי:

אסתר פרק ב

(ז) וַיְהִי אִמּוֹן אֶת הַדָּסָה
הִיא אֶסְתֵּר בֵּת דָּדוֹ כִּי
אִין לָהּ אָב וְאִם וְהַנְּעָרָה
יָפֶת תֵּאֲרַר וְטוֹבֶת מְרָאָה
וּבְמֹת אֲבִיהָ וְאִמָּה
לְקַחְתָּ מְרַדְכִּי לֹו לְבַת:

Lineage of King the שְׁאוּל First King of Israel

I Samuel Chapter 9:1-2

5) What tribe is Kish from?

6) Highlight the words that psuk א shares with psuk ה above.

7) What is the name of his "good son?"

שמואל א פרק ט

(א) וַיְהִי אִישׁ מִבְּנֵימִין וּשְׁמוֹ קִישׁ
בֶּן אֲבִיאל בֶּן צְרוּר בֶּן בְּכוֹרֶת בֶּן
אֶפַיִם בֶּן אִישׁ יְמִינִי גִבּוֹר חָיִל:

(ב) וְלוֹ הָיָה בֶן וּשְׁמוֹ שְׁאוּל בְּחוּר
טוֹב וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב
מִמֶּנּוּ מִשְׁכֻּמוֹ וּמַעֲלָה גְבוּהַ מִכָּל
הָעָם:

Who is Benjamin?

Genesis Chapter 35:17-18

8) Rachel gives birth to a son which she calls?

9) What does his father (Jacob) call him?

בראשית פרק לה

(יז) וַיְהִי בְהַקְשׁוֹתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ
הַמְיָלֶדֶת אֶל תִּירָאִי כִּי גַם זֶה לָךְ בֶּן:

(יח) וַיְהִי בְצֹאת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא
שְׁמוֹ בֶן אוֹנִי וְאָבִיו קָרָא לוֹ בְּנֵימִין:

Directions: Read the following from I Samuel chapter 15 and answer the questions in space provided.

Samuel said to Saul, "I am the one the LORD sent to anoint you king over His people Israel. Therefore, listen to the LORD's command!"

²"Thus said the LORD of Hosts: I am exacting the penalty for what Amalek did to Israel, for the assault he made upon them on the road, on their way up from Egypt. ³Now go, attack Amalek, and proscribe all that belongs to him. Spare no one, but kill alike men and women, infants and sucklings, oxen and sheep, camels and asses!"

⁷Saul destroyed Amalek from Havilah all the way to Shur, which is close to Egypt, ⁸and he captured King Agag of Amalek alive. He proscribed all the people, putting them to the sword; ⁹but Saul and the troops spared Agag and the best of the sheep, the oxen, the second-born, the lambs, and all else that was of value. They would not proscribe them; they proscribed only what was cheap and worthless.

¹⁰The word of the LORD then came to Samuel: ¹¹"I regret that I made Saul king, for he has turned away from Me and has not carried out My commands." Samuel was distressed and he entreated the LORD all night long.

¹⁶Samuel said to Saul, "Stop! Let me tell you what the LORD said to me last night!" "Speak," he replied. ¹⁷And Samuel said, "You may look small to yourself, but you are the head of the tribes of Israel. The LORD anointed you king over Israel, ¹⁸and the LORD sent you on a mission, saying, 'Go and proscribe the sinful Amalekites; make war on them until you have exterminated them.' ¹⁹Why did you disobey the LORD and swoop down on the spoil in defiance of the LORD's will?" ²⁰Saul said to Samuel, "But I did obey the LORD! I performed the mission on which the LORD sent me: I captured King Agag of Amalek, and I proscribed Amalek, ²¹and the troops took from the spoil some sheep and oxen—the best of what had been proscribed—to sacrifice to the LORD your God at Gilgal." ²²But Samuel said:

"Does the LORD delight in burnt offerings and sacrifices
As much as in obedience to the LORD's command?

Surely, obedience is better than sacrifice,

Compliance than the fat of rams.

²³For rebellion is like the sin of divination,

Defiance, like the iniquity of teraphim.

Because you rejected the LORD's command,

He has rejected you as king.

10) What was Saul's Mission?

11) What did Saul actually do?

12) Why is Hashem angry?

13) What is Saul's punishment?

***Bonus: If you have time read what Rashi and Ibn Ezra say & explain why they think Mordecai does not bow?**

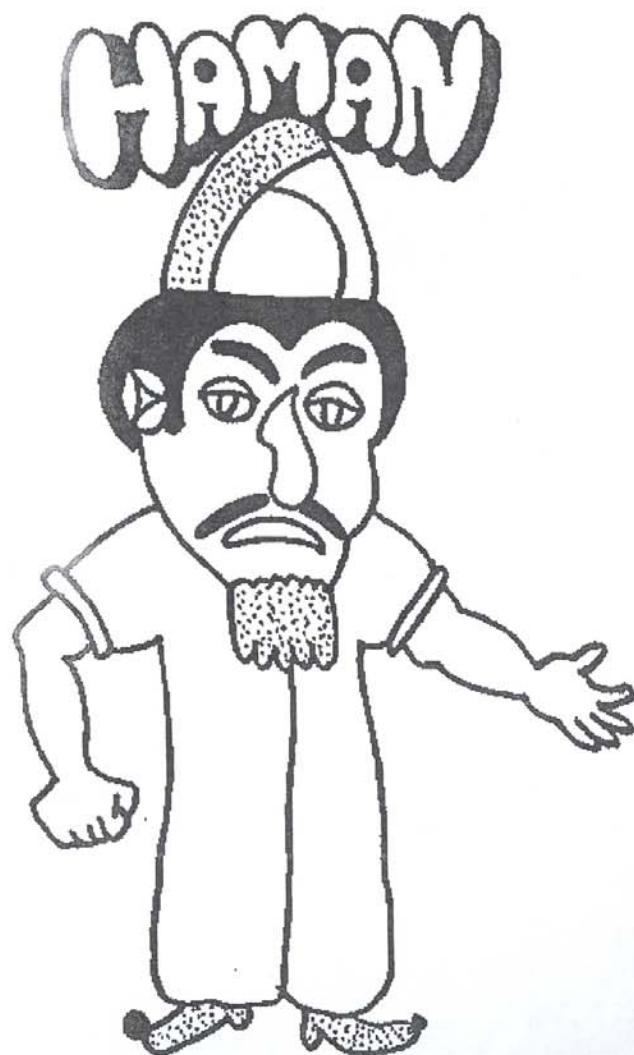
רש"י אסתר פרק ג

(ב) כרעים ומשתחווים - שעשה עצמו אלוה לפיכך ומרדכי לא יכרע ולא ישתחוה :

אבן עזרא אסתר פרק ג

(ב) יכרע וישתחוה - ידועים ונכון מה שדרשו רז"ל כי צורת צלם וע"ז היו בבגדיו או על מצנפתו :

Group 2 the Lineage of Haman



Name: _____

Hevruta's Name: _____

Mr. Zoppo

Directions: Read the psukim below in Hebrew and write your answers (try to do it in Hebrew) to the questions in the space provided. If you are having difficulty you may look up the psukim in English.

Lineage of המן

Chapter 3 of the Book of Esther Verses 1-2

1) What is Haman's position in the King's kingdom?

2) What is Haman's lineage? (Who is his father?)

Father: _____ How is he described as being?: _____

3) What did the King command all of his subjects to do for Haman?

4) What did Mordecai not do?

אסתר פרק ג

(א) אחר הדברים האלה
גדל המלך אחשורוש את
המן בן המדתא האגגי
וינשאהו וישם את כסאו
מעל כל השרים אשר
אתו:

(ב) וכל עבדי המלך אשר
בשער המלך כרעים
ומשתחנים להמן כי בן
צנה לו המלך ומרדכי
לא יכרע ולא ישתחנה:

Identifying האגגי

I Samuel Chapter 15:7-8

5) Who did Saul attack from Shur until Egypt?

6) Highlight the words that psuk 7 shares with psuk 8 above.

7) What did Saul not do to the King of Amalek?

שמואל א פרק טו

(ז) ויך שאול את עמלק מחוילה
בואך שור אשר על פני מצרים:

(ח) ויתפש את אגג מלך עמלק
חי ואת כל העם החרים לפי
חרב:

Who are עמלק?

Deuteronomy Chapter 25:17-19

8) Who are we commanded to remember?

9) What did they do to the weak and the old
that were trailing at the back of בני ישראל?

10) What does Hashem command Bna Yisrael
to do to Amalek once they are settled in the
land?

דברים פרק כה

(יז) זכור את אשר עשה לך עמלק בדרך
בצאתכם ממצרים:

(יח) אשר קרן בדרך ויזנב בך כל הנחשלים
אחריך ואתה עגף ונגע ולא ירא אלהים:

(יט) והיה בהנחית ידך אלהיך לך מפל איביך
מסביב בארץ אשר ידך אלהיך נתן לך נחלה
לרשתה תמחה את זכר עמלק מתחת השמים
לא תשכח

Directions: Read the following from I Samuel chapter 15 and answer the questions completely in space provided.

Samuel said to Saul, "I am the one the LORD sent to anoint you king over His people Israel. Therefore, listen to the LORD's command!"

²"Thus said the LORD of Hosts: I am exacting the penalty for what Amalek did to Israel, for the assault he made upon them on the road, on their way up from Egypt. ³Now go, attack Amalek, and proscribe all that belongs to him. Spare no one, but kill alike men and women, infants and sucklings, oxen and sheep, camels and asses!"

⁷Saul destroyed Amalek from Havilah all the way to Shur, which is close to Egypt, ⁸and he captured King Agag of Amalek alive. He proscribed all the people, putting them to the sword; ⁹but Saul and the troops spared Agag and the best of the sheep, the oxen, the second-born, the lambs, and all else that was of value. They would not proscribe them; they proscribed only what was cheap and worthless.

¹⁰The word of the LORD then came to Samuel: ¹¹"I regret that I made Saul king, for he has turned away from Me and has not carried out My commands." Samuel was distressed and he entreated the LORD all night long.

¹⁶Samuel said to Saul, "Stop! Let me tell you what the LORD said to me last night!" "Speak," he replied. ¹⁷And Samuel said, "You may look small to yourself, but you are the head of the tribes of Israel. The LORD anointed you king over Israel, ¹⁸and the LORD sent you on a mission, saying, 'Go and proscribe the sinful Amalekites; make war on them until you have exterminated them.' ¹⁹Why did you disobey the LORD and swoop down on the spoil in defiance of the LORD's will?" ²⁰Saul said to Samuel, "But I did obey the LORD! I performed the mission on which the LORD sent me: I captured King Agag of Amalek, and I proscribed Amalek, ²¹and the troops took from the spoil some sheep and oxen—the best of what had been proscribed—to sacrifice to the LORD your God at Gilgal." ²²But Samuel said:

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²³For rebellion is like the sin of divination,
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***Bonus: If you have time read what Rashi and Ibn Ezra say & explain why they think Mordecai does not bow?**

רש"י אסתר פרק ג

(ב) כרעים ומשתחוים - שעשה עצמו אלוה לפיכך ומרדכי לא יכרע ולא ישתחוה:

אבן עזרא אסתר פרק ג

(ב) יכרע וישתחוה - ידועים ונכון מה שדרשו רז"ל כי צורת צלם וע"ז היו בבגדיו או על מצנפתו:

Name: _____

Chapter 4 Esther's Fulfillment of Her Destiny Esther's Transformation into the Hero



1) What did Mordecai and the rest of the Jewish community do after finding out about the Edict for destroying the Jews of Persia where did Mordecai go?

2) What was Esther's reaction to the news, what did she send Mordecai and who is Hatach?

3) What does Mordecai tell Hatach and what does he give him and what does he want him to do?

4) What is Esther's reasoning why she can't go to the King to save the people?

5) What is Mordecai's response to Esther?

6) How does Mordecai explain the purpose for Esther having been chosen to be Queen?

7) What does Esther want the Jews of Shushan to do? What is she prepared to do and what consequence is she prepared to face?

8) What is the change in Esther's relationship with Mordecai at the end of this chapter?
